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REVIEW

OF

COLONEL R. G. INGERSOLL'S

ATTACKS UPON CHRISTIANITY.

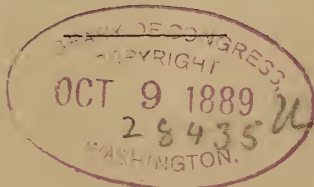
BY

MRS. OTTILIE BERTRON,

AUTHOR OF "EDITH."

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CHAPTER I.

THE AGE OF THE WORLD AND THE ADVENT OF MAN.

THE reading public is more or less acquainted with the opinions of Colonel R. G. Ingersoll. They had been circulated for a number of years before the *North American Review* devoted its pages to the eloquent pen of the fashionable favorite in the "Field, Ingersoll and Gladstone Controversy." The parties to this controversy are so replete with personal regard for each other, so considerate of each other's feelings, that, with an admirable exception here and there, it is difficult to recognize the salient points of the dispute.

This may be partly due to the edict of polite society against controversy, an edict which has extended its far-reaching influence to literature, and has subdued its tone, as fashion has subdued the taste for colors, the neutral shades being the favorite style. These shades are very pretty, but when too freely used they impair force in literature, and in art they are not always true to nature. After a protracted prevalence of this neutral tone, the decision of Mr. Ingersoll's superior rhetorical style is refreshing, though his opinions shock the loyal hearts of those who differ from him. However, shocks are not dangerous when they result in controversy, which is one of the useful exercises of the mind, because it develops the latent forces and phases of its subject, while

it never injures the truth permanently. By its intrinsic value the latter always rises eventually above perversion, misapprehension and slander, whether they proceed from hostility or are due to a want of familiarity with the truths in question.

Liberty of thought and of its expression, written or spoken, is an inalienable right of human beings, and if some to whom fortunate circumstances have secured the free use of this privilege abuse it, this will be their own disadvantage and is *no* reason why others should be deprived of it. We who entertain these views, but differ from Mr. Ingersoll, do therefore not blame him for the great candor with which he has given utterance to his disapproval of Christianity. Honesty is always preferable to its opposites because more harmless, and we gladly give him credit for the honesty he claims, but with like honesty we will aim to refute his charges.

He says: "I insist that the discoveries of Darwin do away absolutely with the inspiration of the Scriptures, with the account of creation in Genesis, and demonstrate, not simply the *falsity*, not simply the *wickedness*, but the *foolishness* of the sacred volume."

He also says: "If the Bible is true, the science known as astronomy is a collection of mistakes, the telescope a false witness, and light a luminous liar."

Again he says: "If the Bible is true, the science known as geology is false, and every fossil a petrified perjurer."

It has been said of the students of the Bible that they go to this interesting book to find proofs for the opinions they already entertain and which they wish to propagate. They therefore notice only what suits their purpose, not what the Bible really states. This can be said of the students of nature with equal truth. Both sets of students are fallible, and in pursuing this course they are prone to err. While naturalists have unquestionably secured their position in the van of progress they, too, frequently go to their book, nature, to find proofs for pet theories already cherished, and overlook the real facts in nature; thus they expend a great deal of their time and labor upon hypotheses. Built upon a false postulate, the best argument must fail. It is not unnatural for a zealous and often baffled student of geology to exclaim while gazing upon some huge mountain rocks: "If ye eternal rocks would speak, ye could tell the story of your advent and your age," and in the absence of the voice he longs to hear, apply himself to the discovery of theories responsive to his ideas, but thus far he has been led astray rather than instructed by the silent rock testimony. Whosoever desires may easily see the parallel stripes of varying width which mark many a stony mountain side, but the origin and age of these strata are still unknown.

Geologists have demonstrated to their own satisfaction that rocks grow, though very slowly, as may well be imagined. By their growth it is

alleged they testify to the age of the world. Each strata, science holds, is a factor in a geological multiplication of strata by years. The time given which is required for the formation of one strata, it is only necessary to multiply, in years, this period of strata growth with the number of strata on a perpendicular line from the north pole to the south pole, straight through the earth. It is a simple problem, though somewhat colossal and difficult of execution; but what makes it especially tantalizing is the circumstance that no one knows exactly yet how long each strata was engaged in growing or expanding to its present size. It has been stated that the stripes are not all of the same width; besides it has not been ascertained yet whether the ratio of growth and time was uniform in all the strata and in all parts of the globe, all of which uncertainties are provoking to an inquisitive mind. Geology has not much pedigree and little antecedent information to assist it. If it had had a succession of geologists, somewhat like the apostolical succession of its infant sister, theology, only a great deal older, we would know all about the strata by this time. Rock growth is so very slow that it is impossible to see with the unassisted eye the advance strata make in the lifetime of one man. But if at least as early as five thousand years ago some great geologist had initiated observation with the aid of a good microscope, and had transmitted his observations to his successor, and so on through a

regular unbroken succession to the present day, we would know all about the growth, the ratio and the uniformity, and modern geologists would hope to arrive at a correct product in this gigantic problem of simple multiplication, provided the microscope was all right five thousand years ago.

Mr. Ingersoll is fully aware of the absence of such superior advantages, but he considers the evidence satisfactory without mathematical accuracy. He has no doubt, though the strata calculation has not been applied to the solar system yet, nor to space, that the world is millions and millions of ages old, and he is wroth with the Bible for contradicting geology. He seems to think that this "foolish" book is the cause of all the mischiefs which have afflicted mankind, and the superior civilization in which he luxuriates is due to geology and himself. While speaking of strata it is well to remember that Moses says, "In the beginning the world was without form, void and dark." The strata, if they have really evolved the earth, must have been there then, and this was exactly the period in which to study the strata question, provided man was evolved along with the strata and ready for work. Moses does not state how long this void condition lasted, but it must have been during the first part of the first day before the work of creation begun. Whether the term "day" implies twenty-four hours, or longer periods, does not affect the validity of the Bible, because the force which

created the cosmos at all was as capable of producing it in a rapid or sudden way as by a slow process.

In its present stage the strata question is destitute of lucid, *demonstrated* proof; it does not establish the "millions of ages" claimed, and fossils are *not* "petrified perjurers." They are facts; they were seen by the ancients and rediscovered subsequently, yet, though found in strata, petrification is *not* due to strata. How could it be? If no wind blew away the dying grass or the wilted flower before strata could cover it, decay must have anticipated the rock movement. Even if the patient molecule could await strata growth, could fish or fauna exposed to air and the activity of decay retain their shape? Could the elephant, could the crocodile remain a shapely skeleton till rock formation grew around and about it? No! Petrification is the work of an infinitely more active force. Volcanic lava could be such a force. Wind or water can have plunged fish and fauna into fissures of the rocks, covering them with small rocks, sand and soil, thus excluding the air during petrification. Crevices are usually narrower at their base than at the surface, which accounts for the presence of smaller fossils in the lower strata, whither larger objects could not have fallen. This becomes more probable in view of the fact that the most ancient strata contain *no* fossils. Moreover, the largest numbers of them are found near the oceans and rivers, showing unmistakably

that water was an active force in the history of the fossil.

Fossil footprints, when not imaginary, tell of a plastic condition of sand-rock, and when found within strata at all, are also most abundant near rivers and oceans. Dependent upon the fossil testimony, the "millions and millions of *ages*" become a fanciful hypothesis. But the natural sciences are the special domain of fact. Phenomena must be demonstrated to one, or more, or all of the senses; science has no claims upon our credulity without such demonstration. The soundness of the fossil postulate must have appeared doubtful to the scientific minds of some of its most distinguished defenders at the very moment when they attempted to vindicate it.

MR. WALLACE says of fossils:

"Most of the smaller groups extend through *several* geological periods." They were somewhat mixed because buried at nearly the same time, and do *not* prove several periods.

PROFESSOR DANA explains:

"In the Silurian age (the age of molecules) appear the succeeding fish which become more numerous in the Devonian age, etc., so that the beginning of one age will be in the midst of the preceding one. The age of mammals was foreshadowed by the appearance of mammals long before, in the course of the reptile age, and the age of reptiles was prophesied by the types that lived in the earlier carboniferous age." No doubt a few larger speci-

mens were mixed with the smaller ones which fell lowest; they do *not* prove successive periods. If fossils prove anything, they prove violent catastrophes, rapidly acting forces, volcanic eruptions, cyclones, and a deluge. If their mute testimony is falsely interpreted, whose fault is it—that of the fossil or of the interpreter?

Oh, geologist! thou art a man of rash assertions. The breath of Æolus scatters thy cumbrous knowledge, thy sturdy will yields to the fiat of fact.

Astronomy is *not* "a collection of mistakes." It has furnished a great deal of reliable and interesting information. The telescope is *not* "a false witness;" it deals in facts.

Light is *not* "a luminous liar," and the Bible is nevertheless true. It is full of useful suggestions for astronomers. Why is Colonel Ingersoll's ire so intensely roused against Joshua, that grand old warrior? He was not an astronomer and did not write a text-book on astronomy for the scientific schools of the nineteenth century A. C., but he had doubtless good reasons for this omission. During his day, three thousand years ago, astronomy was in its most unconscious infancy. No one doubted then that the sun took a daily circuit around the earth. The sudden interruption of this routine by his standing still was a most startling event, whereas it would not have made any impression upon his auditors if Joshua had told them the earth stood still; this was a matter of course; everybody knew it, and his enemies, of whom

he had doubtless his full share, might have called him a tattler, or something else equally derogatory to his dignity. Moralists may say he ought to have told the truth if he knew it, but his contemporaries would not have understood him unless he had first educated them in astronomy, and his circumstances were not particularly favorable to his delivering a course of lectures upon the principles of astronomy as known to us. All things considered, it doubtless seemed to him more judicious to narrate the events in language suited to his contemporaries and their successors during the ensuing twenty centuries. This decision was fortunate for the fame of subsequent astronomers, and when he wrote in his book that the Lord said in the sight of Israel,

“Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon,”

he doubtless thought the enlightened nineteenth century A. C. would know how to take him. Joshua's course therefore does *not* invalidate the Bible in the estimation of those who are capable of appreciating it. There can be no doubt that the good and renowned

IMMANUEL KANT

would have been less hypothetical if he had studied Moses more carefully. In the year 1755 the former dedicated to the royal skeptic and powerful patron of skeptics, Frederick the Great, his “Nebulous Hypothesis,” showing

that the sun, moon and stars are made of condensed mist. This treatise was endorsed by

LAPLACE, HERSCHEL

and all leading philosophers, and nothing new, in this line, has since been offered by naturalists. Darwin did not apply his evolution to the solar system, nor to space, and Moses is really more satisfactory in his account of the origin of things than Kant, who was greater in metaphysics. It has been stated that Moses says, in the beginning the earth was void, without form, and darkness was over the face of the deep. Hark—a voice pierces the deep darkness:

“Let there be Light.”

it says, and the echoes repeat: “let there be light.” And there was light. It dispelled the darkness, and the light “was good.” This was the *first* day, the *first* creative effort on the first day.

“From light all beings live,
Each fair, created thing—the very plants
Turn with a joyful transport to the light.”

Botanists support this sentiment of the poet; plant vitality, they say, is dependent upon light, and animals can hardly live without it. That beautiful, permeating, primeval light was an effective luminous force, warming into life the timid vegetation still hidden beneath the sod; and assisting on the *second* day in dividing the land and the water; nor is the mysterious affinity between land and water severed yet; it still governs the motions of the oceans. On

the *third* day, while mountains and plains, rivers, lakes and oceans still basked in the beautiful light, flowers, trees, shrubs and vegetation of every kind burst from the fertile soil, coaxed to the surface by its genial presence. The solar system was then invisible. Whether the dark masses already floated in space beyond the light Moses does not say, but it is probable. On the *fourth* day the terrestrial work of the luminous force was accomplished; it was then dispersed, re-collected and disposed of as now perceived. The solar system became visible, the ruler of day and night as well as of the seasons, and when the work of creation was finished, when the blooming earth teemed with happy creatures enjoying a delicious existence, and man, the crowning effort, breathed the breath of life,

“The morning stars sang together, and the sons of God shouted for joy.”

This narrative of Moses is more instructive than any other explanation of this great event. Mathematical genius and improved telescopes may continue to discover planets and calculate rotations, but

“While eager mortal eyes
Scan rich nocturnal skies,”

the questions of cosmogonic origins will find no better solutions than those given in the Bible.

“The splendid generalizations of Darwin,” we are told by Mr. Ingersoll, “demonstrate that

man has been slowly evolved through countless ages."

This sluggish, interminable process from atom to molecule, via protoplasm to the amphibian, perhaps the frog, the turtle; possibly by the way of reptile or the lively porcupine to the mammal; it is not certain whether horse or ape, on account of the missing link, but reaching the man at last, Hottentot and Caucasian, this unattractive evolution accuses the Bible of "foolishness!" And this because Moses wrote in his book of Genesis that Adam, the first man, was made of the dust of the ground, to which he is evidently doomed to return. Unsophisticated minds naturally prefer this simpler account, and it baffles their comprehension why this refined and cultivated age should like the other course so very much. It must be because it is more intellectual to eat one's ancestor in an oyster shell or admire him in a zoölogical garden. What became of evolution when the man popped out of its caldron? Did this miraculous mother of all things, after such incalculable longevity, dissolve herself like the bubble "She" out of long love for her prodigy?

Who do believe all this except Darwinians, who are more Darwinian than their leader? True greatness is unassuming. Darwin admitted that his proofs are not complete. After securing all the aid he could from "enviroming conditions," climate, "the survival of the fittest," etc., he looked to the future for his "missing link." An ordinary man who buys twenty feet

of chain, takes it home, opens it and finds a link missing will be very apt to think that he has made a mistake; that he has taken the wrong chain or that some one has imposed upon him, and he will not keep the chain. Not so Darwin. Such plain matter-of-fact conduct cannot be expected of the inventor of a theory. He says to his admirers, "It is all right; *you* put in the missing link."

HERBERT SPENCER

came very near the truth when he argued that "*descending* as well as ascending changes must be accounted for." If at this point of his argument he had looked about him with unscientific eyes he would doubtless have set up the egg of Columbus, and would have acquired more fame than the cabinet of Ferdinand and Isabella, who did not succeed in doing it.

Anthropology and ethnology are useful pioneers in the fields of physiology, but they have furnished no information available in determining race origin. Asia, Africa and our western continent teem with what Humboldt calls "the varieties of the human species." He in common with all noted naturalists held that the entire species is derived from *one* common *type*. Darwin's evolution upwards and Humboldt's derivation from one common type appear like contradictions to the unscientific mind. These savants in the land of shadows must be trusted to bring about an agreement suited to their tastes, but, so long as this matter-of-fact

world has eyes and uses them, it cannot believe the monkey pedigree. So long as Africans evolve Africans and not Aryans; so long as Chinese do not evolve Caucasians; so long as Indians remain Indians without a higher type for race improvement; so long as the lower type *cannot* evolve anything above itself unless the superior type *is* provided for improvement; so long as the mulatto is impossible without the Aryan, common sense must believe that the most perfect type *existed first*. Evolution, so far as the human species is concerned, *begins above* and descends. *Moses is right* and *Darwin is wrong*. Adam, the white man, existed first, and from him, by deterioration, the varieties are derived. The "foolishness of the Bible" is wisdom *consistent* with *fact*, and Darwin's evolution is a scientific failure which we consign to the admirers of hypotheses.

Having shown that Mr. Ingersoll's opinion in regard to the age of the world, which he attempts to support by geology, astronomy and anthropology, is an arbitrary assertion, *destitute* of any demonstrated practical proof, while the Bible account of cosmogenic origins is consistent with the present facts in nature, it remains to show the fallacy of his opinions from a historical point of view. He says:

"Thousands of years before the garden of Eden was planted, men communicated to each other their ideas by language, and artists clothed the marble with thoughts and passions."

As natural science is expected to demon-

strate its discoveries to the senses, so history is based upon facts; where these fail, it is not considered authentic. Mr. Ingersoll refrains from substantiating his assertion just quoted, and we will consult historians in reference to it.

The history of China was once considered the most ancient history, but it is mythical as well as all early history; it becomes partially authentic about 2207 years B. C., and authentic about 1000 years B. C. China's best and oldest writer, Confucius, was born Jan. 17, 551 B. C. Mr. Ingersoll appears to lean upon Egyptologists, but historically their testimony is illusive and does not agree with other sources of information; but if there were entire agreement, their calculation would still be far below Mr. Ingersoll's chronology. Some historians admit that on the more ancient monuments only two names of kings appear which are continually repeated, and suggest that these names denote individuals, not dynasties. There is also great uncertainty in regard to the Egyptian year. It may have been shorter than the computations of time adopted by other nations. There are *no* monuments of the *earliest* dynasties, and those archæological guides for chronology which have been discovered are not without interruptions and irregularities to at least the second half of the thirty-one alleged dynasties. The Greek writers upon Egypt have long since been considered unreliable by the students of history. They had a great deal of imagination, were fond of the fabulous, ignorant of the language,

and were led astray and misinformed by their guides and interpreters.

MANETHO,

the most ancient native Egyptian writer, of whose works mutilated fragments have been preserved, lived about the year 280 B. C. This is not a very ancient date.

MARIETTE,

who of all distinguished modern historians places the beginning of history at the remotest date, designates the year 5004 B. C. as the beginning of the first of the thirty-one Egyptian dynasties. Others assume a more recent date, but all agree that really authentic history only begins about 2300 years B. C., although Mr. Ingersoll assures his readers that "man has existed upon the earth for millions and millions of ages;" which is a fiction in which he takes especial delight, but which he cannot expect to be credited by persons who distinguish between fancy and fact. Numerous historians might be cited without results differing from the above. What is the position of the derided Bible in this matter of the antiquity of history? Numerous computations have been made upon the three texts of this ancient volume. The longest of these gives 6984 years B. C., the next 5624 B. C., and that of the Septuagint 5508 years B. C., which differs by four years from the computation of Mariette, and is longer than the calculations of any secular historian. Therefore, if there is no entire agreement there is also no essential

difference, and nothing has been found yet, antedating Genesis, nothing more reliable, nothing more consistent with nature. Whatever has been discovered, supports directly or indirectly the historical narrative of Moses. And why should not this writer be an authority? He wrote fully a thousand years before the oldest Egyptian historian, of whose writings only disconnected fragments have been preserved. Moses, who was born in this very land of Egypt, was educated as the son of Pharaoh's daughter. Abundantly endowed by nature he thus received every educational advantage Egypt possessed. He had access to all secret knowledge, and must have read hieroglyphics and hieratic papyri documents with far greater accuracy than any modern scholar can possibly expect to read them. He also travelled quite as much as any one in that remote age; he lived with a Midian priest, whose daughter he married, and through whom he acquired all the knowledge of that ancient people also in addition to his Egyptian education.

No candid modern historian has failed to recognize the importance of the Pentateuch as a historical reference; all are obliged to consult it and to admit, no matter how reluctantly, that it is antedated by vague conjectures and sanguine hopes only, and is the most ancient reliable book. Any evidence to the contrary justly claiming historical authenticity, if produced by Mr. Ingersoll in support of his assertions, will be entitled to "due consideration. Un-

til then no well-informed reflecting person can believe that man has existed upon the earth longer than from five to seven thousand years at the utmost. Transitory as is his life, man

“Leaves his footprints on the sands of time,”
attesting his existence.

CHAPTER II.

MYTH OR REALITY.

MR. INGERSOLL cultivates very irate feelings against the “Jehovah” of his fancy, and does not approve of his management in anything. From his persistent cavil it is evident that he feels this world would have been a far better and more successful world if *he* had made it. Evolutionists may congratulate themselves that he did not grace the occasion. If he had been present he would hardly have become their champion, for a man of his active genius, his large sympathies and great aims would not, at that early date, have chosen their system for starting the enterprise. To place two atoms in close proximity, watch their uniting and the gradual process of forming a molecule, would have been too severe a tax upon his patience. But this was not all; there was the perplexing strain upon the mind about finding out when and how vitality should seize the molecule and initiate that other, the organic evolution, which, it is said, covered as many weary cycles of time as the inorganic did. During that very primitive

stage of affairs he would have preferred to stand on some huge promontory in attitude of command, and shout to the surging billows:

“Hither shalt thou come and no farther; here thy proud waves shall be stayed.”

To see the oceans come little by little, drop by drop, would have been tedious, and the grander process more attractive. Ingersollism was rife soon after that sublime dawn which was not graced by its modern leader, in Job's day. He too complained of Jehovah's management, and was answered out of the whirlwind by the following command:

“Gird up thy loins now like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.”

Job could not give a very good account of himself, nor would Mr. Ingersoll give a better one; but he attempts to get rid of the disagreeable questioner by informing the world that “Jehovah is a myth.” He also tries to shock this enlightened generation by declaring, “If the Bible is true, nature has a master,” and he acquits himself in his usual assertive style of the opinion that “the story of Eden is a childish myth, and the fall of man an infinite absurdity.”

There may be Christians who never heard of Ingersollism, and whose associations are entirely free from persons unsound in their faith, but such are exceptional cases. There are also good Christians who declare it is impossible to be an atheist in this age of progress,

but they are either under an erroneous impression, or, disinclined to battle with it; perhaps, unprepared to do so they persuade themselves of its impossibility and banish it from their notice. While it is to be hoped that the numerical importance of atheism is below Mr. Ingersoll's estimate, it cannot be denied that it is largely represented in this period by open advocates and by tacit admirers and adherers. Atheism has great attractions and is easy to teach. It is attractive because it relieves its votary of all responsibility and duty. If there is no God and no future, if everything came by chance, or was evolved accidentally by some accidental whim, the best thing to do is to enjoy the present moment and get out of life all the pleasure it can be made to yield suited to individual taste. To bloom and live for the day like the flowers, to inspire the air fresh from heaven for some hours, then wilt and pass away; or to roam the prairies like a buffalo in conscious strength and glad vitality, would seem, from the atheistic point of view, purer and more unalloyed enjoyments than any which fall to the lot of human beings, but man cannot acquire such an existence. Nevertheless atheism attempts to persuade its votaries to these aspirations which it is impossible for them to realize. They fancy they are the freest of beings, responsible to no God nor to any principle which they do not choose to adopt, but their illusions must often come to grief. When they realize this they blame the condition of society

for it, and assert that if it were remodelled, relieved of all its dross, and framed by their opinions and absence of principles, universal liberty and happiness would be the result. — If every man could live up to his own ideal, as they style their inclinations and preferences, regardless of fixed principles, the world would speedily be ripe for destruction. By nature human beings are inclined to prefer an instinct life, waiving the control by a higher judgment. Atheists do not seem to realize that an instinct life is a grovelling life, which cannot be adopted by men and women because they are not animals. It is singular that their leaders have always rather successfully claimed that theirs are the strongest and most intellectual minds. This attitude they can no longer maintain, since science has withdrawn its support from them, though it is still promulgated by much of the lighter fiction, especially from abroad, books which must leave a sense of disappointment with any thoughtful and sensitive reader. They picture lives from which the grave with its worms is a relief, and only a suspense from this doom to the fortunate survivor. Minds warm with divine and human sympathies cannot but lament the influence of such books—all of the tendencies of which, earth born, tie man to the clod.

Common sense and logic are faculties unknown to the atheists. If everything is chance, why does not chance sometimes stop gravitation, or accelerate repulsion by the accidental

relaxing of some collateral energy? Why does not the magnetic needle slip occasionally to the east or west, and wreck the mariners on every ocean? Why does not the tide accidentally continue to flow till it mix the waters of the Pacific with those of the Atlantic? If chance threw out a force here, and a continent there, why does it not continue to do so? Again, are the natural forces the only forces manifest in this world? How is it that the lauded atheistic intellect has perceptions only for matter, none for mind? The faculties must be very blunt which are incapable to perceive that exquisite design, forethought, wonderful management, as well as transcendent power, planned and executed this cosmos rotating without collision amidst innumerable compeers. Is it necessary to remind atheists of Paley's argument of the watch? Have they ever advanced any logic to disprove it? They do most freely deny and assert, but where are their arguments? have they any proofs? No accident could possibly have produced a watch. Apart from material hands the *mind* of the watchmaker was indispensable to design the ingenious mechanism, and can they say that the complicated and most wonderful cosmogonic mechanism is the work of chance? Why, we ask again, does not chance continue to launch worlds into space, by its whims clashing sphere against sphere?

Mortal hands did not frame this cosmos, but a mind more ingenious and grander far than

that of a watchmaker designed and framed this cosmos, and as the same watchmaker can make various kinds of watches, so the exquisite and powerful mind which designed the cosmogenic mechanism which we see also designed and framed various and innumerable creations unknown to us.

Words express ideas. The words "chance" and "accident" preclude the ideas of deliberate action, forethought and design. Whim and accident are the direct opposites to the system, as great as it is minute, which pervades the world. Atheism is nothing more than a capricious assertion of a wilful opinion; it has nothing to support it. Colored by some rhetoric it captivates superficial minds by flattering them, and by an air of superior intelligence which it arrogates, but is unable to substantiate. Being a negative, nothing at all in itself, it presumes to lean on science, having nothing of its own to lean upon. It tries to bask in the reflected light of science, but has really nothing in common with it, for it is essentially unscientific. It is destitute of facts and of the logic of facts. It has only fancy to offer, while science deals in matter; her demonstrations are conclusive when proved by visible, tangible facts. Atheism's theory of chance cannot be proved by any material facts. Chance is not demonstrable; but atheists, like aeronauts, feel a happy sense of exhilaration as they ascend above the level of the plodders, only they don't know where they are going to land. They are utterly unlike scientists who

groped their way cautiously from fact to fact. Science stands still at the closed gate where her investigation of material facts ceases and acknowledges a Great First Cause. She *knows* too much to adore a "will-o'-the-wisp," and keeps clear of its morasses.

If Mr. Ingersoll's leaning towards science for support has led him to follow her advancing steps, he must be aware that the dispute concerning the origin of life has been finally settled after 200 years of controversy and diligent inquiry. During these weary centuries men of talent devoted their zealous labors to the investigation of the material world in which we live. No curiosity has proved more useful; none is nobler, none more dignified; when the desire for, and love of the truth inspire this curiosity it is divine, and its benefits incalculable, though its scope is limited to the visible and tangible world of matter. Assisted by the results of her own discoveries of improved lenses and laboratories, the doctrine of "biogenesis" has finally been established beyond any possible doubt. It was settled by experiments with different kinds of earth, the particles of which under the magnifying glass appeared to be beautifully shaped crystals. Crushed to still smaller proportions, the crystals of one kind of earth gradually re-formed in the same shapes. The crystals of the other kind when destroyed in the same manner did *not* form again; the particles were dead; therefore they had been vital, they had been organic and now were

dead, killed by the laboratory. The crystals which re-formed were molecular. By the laws of attraction and crystallization they re-formed. Those which were vital, possessed of organic life, were dead, and no power on earth could re-form them again.

Such experiments proved beyond any possibility of doubt that life can only come from *antecedent* life. The matter in which it resides has no inherent power to animate itself. Once destroyed it is dead.

PROFESSOR HUXLEY says:

"The law of biogenesis, or life only from antecedent life, is victorious all along the line. The present state of knowledge furnishes us with *no link* between the living and the not living."

PROFESSOR TYNDALL states:

"I wish it were otherwise, but in our day not a shred of trustworthy, experimental testimony exists that life has ever appeared independent of antecedent life."

MR. DRUMMOND assures us that:

"No change of substance, no modification of environment, no chemistry, nor any form of energy, nor any evolution can endow a single atom of the mineral world with the attributes of life; only by the bending down into this dead world, of some living form, can these dead atoms be gifted with the properties of vitality."

Science, laborious, anxious, conscientious

science, when she exhausts her resources, acknowledging an original first cause or force, not inherent in matter, not residing in it, a force producing matter and all inexplicable phenomenon, does not object to call this force God, and challenges atheism to prove its negation. Science is practical, and has therefore no affinities with the bauble which is a fugitive even from the psychologist, because it has no arguments to meet him. *It is the only* myth, the idol of light or vain minds.

This is a generation of good nerves. Mr. Ingersoll does not shock the world of good common sense by exclaiming with an atheistic shudder, "if the Bible is true, nature has a master, and the miraculous is independent of, and superior to, cause and effect." The cause is the antecedent of the effect. This cause he denies, but this cause of nature and all things else *is* nature's master, and the source of natural as well as miraculous phenomena. This invisible cause, energy or will, the first specimens of our race, who knew it well, called "the Lord God," who is no myth, but *as real as his work, the cosmos*, though invisible like thought, invisible like life, which cannot be created by man or by matter, yet *is* real. We perceive the effects of life, not life itself. It would be as wise to say life is a myth as to say God is a myth. This cause, this Lord God, *is* nature's master. Nature *does have* a master, therefore the Bible *is true*. We accept Mr. Ingersoll's "if" in this statement. He may

deny the Master, but he feels the master hand and cannot escape it. Jehovah is *no* myth. Though invisible he is as real as thought. Who will deny the reality of thought? It is the cause of all effects which are not wholly material. Rain is the result of material causes; the cartridge flying from a pistol is the effect of material causes. The lightning rod was the visible, tangible effect of Franklin's thought, of his mind. Newton's principles likewise were the results of his faculties of thought. These thoughts are not matter; they are of a different essence. Thought never dies because it is not matter, and not subject to the changes which material substances undergo. The bones and brains of Aristotle and Plato cannot now be found, but their thoughts still live and influence thinkers. Newton's brain has not been preserved, but his mind is still a living influence. Ages have rolled over Shakespeare's grave, yet no one can read his works without feeling that the mind comes in contact with a living genius. This genius is *as real*, though invisible, as once his body was real. Man is a double being. What is material dies, but it requires no stretch of imagination to fancy that, as the winged butterfly escapes the worm which is its rough shell, and wings its flight through the balmy air of spring, so our souls escape when the body dies, invisible to the survivors' eyes, intangible to their touch.

“We are changed in a moment, in the twinkling of an eye.”

No rational thinker can indulge the childish fancy that the myriads of stars which add brilliancy and grandeur to the nocturnal sky are only so many jewels suspended in space to gratify man's taste for the beautiful. Life abounds upon earth, and these unknown worlds also teem with life, but man who is confined below the horizon cannot be cognizant of it with his senses. This life, doubtless of various kinds, is probably largely of a more aerial, a more spiritual type than mundane life. In its highest, most perfect form* it is life destined to enjoy the presence of God himself in the sphere

“Where the smile of the Lord is the feast of the soul.”

God is no myth. Webster's definition says a myth is a religious fable. God is no more a fable than the cosmos is a fable. If atheists deny the reality of the one they may deny the reality of the other. The master mind of God designed the cosmogenic machinery. His master hand executed, the divine will controls and preserves it. In the “Lord God” is the solution of that which we do not know. Man is earth-bound. By no will of his, by no effort of his, not by his pride of intellect, not by any trust in his conscious ability, can he transcend the limits assigned to him. Mind's loftiest scope is on the wings of revelation, liberty's most limitless realm is the glorious liberty of the gospel. On earth men can reach no higher. The terms “revelation” and “revealed” are here used, not as theological terms, but because

they are pertinent; no invasion of theology's sacred domain is meditated. Language in its amplest supplies is limited, and there is no term which can be correctly applied to that knowledge which human beings could *not* acquire unless it were imparted from some external source. As the Æolian harp is voiceless without the zephyr; as the strings of the violin remain mute without the external touch, so the human mind responds to extraneous influences. These may be for good or for evil. Whatever the religions of the world may have been, Mr. Ingersoll is fully aware that there never has been a people without some religion. The characters of these religions cannot be here discussed. Attention can only be called to the fact that the origins of these religions, often borrowed from each other, are nowhere plainly stated. Among all the nations which have been at all conspicuous in history, the white element predominated among the earliest settlers, and deism was the religion of these settlers, although in most cases it was superseded with the white race. All the ancient religions are extremely mythical. The religion of the Bible is the only one the origin of which is plainly stated, the history of which *is a simple, uninterrupted narrative to the present day*. No inspirations of hostility, no boldness of the spirit of opposition can avail Mr. Ingersoll in this matter. He cannot deny this fact visibly placed before the world in thousands of volumes. The religion which Jehovah established can *not*

be pronounced a myth by any *sane* person, it being a conspicuous, self-evident fact plainly traceable back to its origin and its originator, who is no more a myth than the religion itself is a myth; it is a potent factor in the affairs of every land. No "ifs" of Ingersollism can put the Bible out of the world, though individuals may manage to keep it out of their individual sight. Its very preservation is a miracle. Untold volumes of books have perished; but the Bible, in defiance of the most terrible and most persevering human efforts to destroy it, is still intact, circulates freely, and is loved by all who sincerely desire to know it. This book, though often misunderstood, often perverted, and still unfathomed, is the one great original civilizer of the world. Not even Mr. Ingersoll's strong, assertive will can blot it from the thoughts and hearts of men, or deny its existence and its influence.

The defenders of Christianity's code, the Bible, cannot be too grateful to science for her faithful labors. She has steadily marched on the path of progress by the torch of such truths as it was in her power to discover and prove. In her proofs is her glory. During the progress of their work it has seemed expedient to the workers in this most interesting department of knowledge to alter their system. At present scientists divide nature into two large general divisions, designated the "inorganic kingdom" and the "organic kingdom."

To the inorganic kingdom belong all sub-

stances which are destitute of vitality or life. To the organic kingdom belong all substances having vitality or life of some kind and degree. The line between these two comprehensive divisions is, we are told, a sharp line. It has now been positively established, as has been stated, by experiments which prove beyond doubt that vitality is *not* spontaneous, but always derived from antecedent life. It is *not* evolved by the inanimate substances of the "inorganic kingdom;" it is imparted to its prepared shapes by some form of life bending down to infuse itself into these dead forms, animating the dead molecular substances with the vitality they can *not* generate. Life begins at the amoeboid stage, and increases in perfection till it reaches man. To science man is an animal of the sub-kingdom "vertebrata, class mammalia, order bimana." This is all science can do to explain what man is. She contemplates his body, observes him, dissects him, and pronounces him an animal; but in him is marked a new division which the dissecting knife does not touch because its functions cease where demonstration to one or all of the five senses ceases. To these discoveries and scientific demonstrations which close by pronouncing man an animal, science brings something which cannot be examined and treated like the body. The minds of the students govern their studies and direct their experiments. These minds, which reside in no other substance and manifest themselves in no animal, constitute man a class *superior* to the

animal and *as distinct from it* as inorganic matter is distinct from matter possessing vitality. The line is sharp and unmistakable. It is defined by three important faculties unknown in animals. These are: language, volition in opposition to instinct, and the faculty which governs these two, by metaphysicians variously called reason, soul or mind. It is self-evident that language is confined to man. We exercise volition when we do the things WE OUGHT to do, even if inclination does not prompt. The "*ought*" is the result of the highest faculty. In common with man, animals have instincts. Some have very intelligent instincts by means of which they perform skilful work; but they are governed by these instincts, and never vary their pursuits. The bee, the ant, the spider, are marvellously skilful—far more so than man in his savage state; but they never vary their pursuits. They have reached their state of perfection, and are not progressive. There are men who, as citizens of the world, are inferior to the beaver in his little world, but men are progressive, the beaver is not progressive. Some masters find their horses intelligent, and the elephant is considered very wise. This is because the instincts of animals can by man be sharpened to a very considerable degree, but, *left* to themselves, *they relapse* into their former condition. The horse, though seeming to respond to his master's caressing words, has *never* uttered human language; the wisdom of the elephant has not changed his condition or

his pursuits. The fierce king of animals still lords it over the forest and the desert; but his condition and his pursuits are what they were when his roar first startled the sleeping monkey and the gentle gazelle. The hungry lion still kills and devours what suits his appetite. Some birds have been taught to imitate human speech; but, neglected by the teacher, they forget their art. *No* animal has ever spoken human language, and no animal ever will speak it. By a sharp line, by an insurmountable barrier they are separated from man. They belong to a class or division, or scientific kingdom, *below* man, and can no more acquire the attributes of humanity than the mineral can acquire vitality. Man is a member of a new division, as well defined as those below him, and is as strictly separated from either of these divisions as they are from each other. This third division, which has its visible beginning upon earth, but is *not* confined to it, would be most appropriately called the intellectual class, or, as a continuation of the present scientific terms, it would be called the "intellectual kingdom."

Science, dealing in matter, in visible, tangible results, leaves man on the threshold of this third division. She cannot explain him; the soul cannot be put through the laboratory; science has done her best, all she can do; she pronounces man an animal and is silent. The master hand marked out the limits of her functions and of her knowledge; she cannot tran-

scend them. Where science leaves the mammal, the Bible takes up the narrative and accounts for his appearance. The new life, the improvement which science *knows cannot* come *from below* any more than vitality comes from inorganic matter, is the gift of some higher form of life. It is the gift of God imparted to the human form which, destined to live upon this earth, is made out of the dust which composes it. This new life is peculiar to the intellectual sphere, the class above the organic kingdom; of this class, man is the only visible representative, standing at the base of a lofty and doubtless populous domain, invisible to mortal eyes.

In this third or intellectual sphere we come in contact with evil. Animals live to enjoy and gratify their instincts. Nothing else is expected of them, though man has the power of governing them by means of their instincts. Their instinct life is legitimate; they are not responsible for it. A dog may steal a piece of meat from another dog if he is the stronger or the more cunning of the two. If man steals from his fellow-man, he is a thief. When he violates the marital law he is an adulterer, etc.; not so with animals. When man makes an idol, as he often does, and worships it, he is an idolater. Did any one ever read or hear of animals making idols? If man tells an untruth, it is sin; so that by his very sins man is marked the representative of a class different from the animals; separated from the latter by a more distinct

line than that which divides the inorganic and organic kingdoms.

A cat may fight another cat, but she does not kill her. A dog may fight another dog, but he does not kill him. Man alone kills his fellow-man, and too often with wanton, shocking cruelty.

This thing, sin or wickedness, which is the cause of nearly all of man's misery, is too plain to be denied. Mr. Ingersoll does not deny it, but is very zealous in blaming the "Jehovah" of his fancy for it. Nor does he spare ridicule. He says: "It is absurd to believe that a being of infinite wisdom should create himself an enemy," knowing what that enemy would do. If he had taken the trouble to acquaint himself with the Bible he denounces so relentlessly without understanding it, he would know that Jehovah and evil have nothing in common—that God did *not* create evil, but is continually subduing and conquering it.

When Ingersollism finds out why water runs, why grass grows, why the magnetic needle points to the north, facts which it admits it does not know, then it will have a right to demand to know why evil exists and how it came. Meantime, knowing nothing about its origin, Ingersollism has no right to blame any one for its existence. There are many "whys" which cannot be answered now; they may be answered in the future, but hardly in this life. Milton ascribes the origin of evil to angels who became envious of the Lord God, rebelled

against his authority and assailed heaven, marshalled by their leader, called Satan. They were defeated and hurled into hell, where they became addicted to the practice of passing their time and varying their pursuits by excursions to our little earth to instigate mischief among her inhabitants, who are compelled to wage a war of self-defence, more or less successfully. This is an opinion which is based upon observation. Milton saw the evil in the world which did not arise from animal instincts only, and his idea of battles on other spheres was not unfounded. The sublimity of his poetical descriptions of those martial events must ever be admired, but he was mistaken in assuming that the celestial rebellion was the *origin* of evil. Envy, which is doubtless one of the strongest of evil forces, must *have been* in existence *before* it could reach the ear of Satan and incite him to sin. Probably the great poet, who was devoted to the Bible, failed to discover the origin of evil, because it is not given in this most profound and most comprehensive source of information. In the present state of Biblical knowledge it has not yet been discovered *how* evil originated and when it made its appearance. It is not impossible that it may be co-existent with the divine being engaged in subduing and conquering it. At all events it is not at all important for us to be informed of its origin. The vital phase of the question is to know what to do in view of its existence. Information on this important point abounds. It is *this* the Bible is designed

to teach us, and its instructions in this respect are most complete and efficient, but Ingersollism deeming itself adolescent, scorns this instruction to which it feels itself superior. It holds that to live in consonance with nature is man's highest duty and the secret of happiness, forgetting that this is exactly what animals do, and that the human species *not* being animals, this principle cannot be made successful in man's case, no matter how many persons have a leaning towards it. The innumerable attempts in this direction always have been, and always will be, failures, even with reason for guide. Admirable as this highest faculty distinctive of humanity is, the history of the world does not furnish a favorable illustration of its efficacy as a self-inspired guide through the intricacies of life. Ingersollism advocates the intrinsic constitutional equality of human beings; therefore it must believe that all human beings have always been equally endowed with reason. All having alike enjoyed the inherent guidance of this supreme faculty, it is singular that this universal reign of reason has not long since civilized the savages of every clime. Reason's work remains imperfect without reason's guide. Referring to savages calls to mind that Mr. Ingersoll in his eagerness to blame Jehovah, and unable to deny that the Bible had something to do with civilization, wants to know why Jehovah did not give these poor wretches a Bible. He will probably find out the reason when some other "whys," which *he* does not attempt to an-

swer, shall find their solution, but perhaps it was because they could not read it. From all we can learn in the present state of knowledge, Jehovah is not at all to blame for the existence of evil, and will rescue from it and from its bad effects all who wish it, and turn to him for his omnipotent aid, resolved to do their own part in this work of rescuing.

When a farmer decides to plant a certain field in corn, he knows that weeds will spring up with the crop, which he must destroy in order to raise his corn. He is fully aware that this will be some trouble ; but he is willing for the work, and having good reasons for raising a crop of corn, he plants it, resolved to destroy the weeds which will inevitably come up with the corn. Will not Mr. Ingersoll admit that Jehovah could have had as good reasons for creating the world and the human species, although he knew that evil which he must destroy would appear in his creation ?

We believe that Jehovah had quite as good reasons for creating the world and our species as the farmer has for planting a crop of corn. For these good reasons, which we are as little capable of understanding as the corn understands the motives of the farmer, God created man when the earth was prepared for him, although evil entered his creation. He created man, not with human hands, but by an effort of divine volition, out of the dust of the ground upon which it was his destiny to live. This happened from five to seven thousand years

ago, and a great deal occurred afterwards, so that when the sage era of Darwin arrived there had been, and still were, a great many people in the world more or less *unlike* that first man. If we reflect upon this circumstance; if we realize what a variety of racial descendants that first man has had who was created six thousand years ago, we can forgive Darwin and his followers for their mistake. If there had been only white people in the world, they would hardly have fallen in love with evolution; it would not have occurred to them that they descended from a monkey, or had some other hairy quadruped for their great-grandpapa, and while the fiction is not particularly flattering, it is pardonable on account of the extenuating circumstances. Our account of the advent of man does not come from the animals. They doubtless stared in some surprise at the first man; but they never uttered a word or left a hieroglyphic to inform posterity of the event. Not so with the first pair. They told their children all they remembered from their first meeting to their day of trouble, and when they grew old they were quite as fond of talking about the past and the time when they were young as old people are now fond of it; but the oldest written account we have of those events is that of Moses, who states that when everything else was ready "God said, Let us make man in our image, after our likeness," etc. This shows that man was not evolved from an animal, though Darwinians may think

it would have been the proper way. He was a very fine man who was created after God's likeness; and that other new invisible life, which is not in animals and prevents man from being able to act entirely like the animals, was imparted to this superior human organism by the Lord God himself. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It is on account of this soul which has ever since been in man that it is impossible for him to become an animal. No matter how strong may be his inclination to be like them, and live like them free of law, free of restraint, led by instinct which to gratify he deems his right, man cannot carry out an animal existence. The attempt entails a condition worse than that of animals. The human species belongs to the sphere above the animal.

The visible world to which we belong has, as already remarked, been properly divided by science into the two comprehensive divisions called the inorganic and the organic kingdoms. The invisible universe of which we are unquestionably members by our undeniable human faculties of speech, volition and reason or thought, is also composed of two comprehensive divisions—the intellectual kingdom, which is evidently the battle-ground between good and evil, and the spiritual sphere, the kingdom of God whence sin is excluded. Satan and his hosts will never scale the lofty bulwarks of heaven. They cannot do it any more than the

mineral can generate vitality spontaneously, or that animal which is the most perfect specimen of the organic kingdom can acquire by its own effort the attributes of humanity. As already remarked, it is not necessary that we should know why we are citizens of this intellectual kingdom and participants in the contest between good and evil. The Lord God who placed us in this position had doubtless as good reasons for doing it as the farmer had for planting a crop of corn. The presence of evil in the world is no cause for repining to those who reflect dispassionately upon the attending circumstances, and realize that they are equipped for the occasion. Would there be any exultation, any joy in victory without the previous struggle, without the battle? Good and evil are in a combat arrayed. This is sometimes a bloody conflict, oftener a bloodless one; but our gallant colonel does not approve of this kind of fighting, and does not appreciate the victories it wins; but those who accept the unavoidable situation and are ready faithfully to perform their duty are convinced that there is no occasion for shrinking from it, and that the struggle between good and evil is as necessary to the development of an immortal species as rain and sunshine to fertility.

Since it has been demonstrated by science beyond any doubt that the higher principle is *not* generated or evolved by the lower, but is imparted from above; since vitality is an imparted gift which finds its completion in animal

life, it should be expected as a consistent conclusion that the faculties which are *not* found in any animal are equally imparted from a higher source. So far as the lens, the dissecting knife and the laboratory can carry their investigations, man is an animal, though a very superior one unquestionably. With the new principles or faculties which cannot be analyzed by the senses, but are nevertheless facts, science cannot grapple; they are not material, and physiology's scope is limited to matter. This being so, can any reflecting mind, familiar with the laws of nature, with the law of biogenesis, doubt that the new principles unobtainable by the animal—language, volition and reason manifesting itself in progress, of which the animal world is *incapable*—also came from *above*? The narrative of Moses which declares that it came from above is, therefore, consistent with the discoveries of science, and appeals to every logical mind with irresistible force.

The strong claims which Moses has upon our confidence as a transcriber of facts ascertained by him have already been pointed out. His natural talents, his education, his familiarity with the most ancient arts, especially that of writing, in hieroglyphics and otherwise, point him out as a trustworthy historian. Students of history state that the art of writing is extremely old; its first appearance has not been ascertained. The genealogy of Moses may have been based upon written or symbolized records

of some kind. At all events the traditional period was short, and in that primitive era was more reliable than it could be when men had multiplied. Moses gives the names of the patriarchs and their ages from the creation down to authentic history; there is nothing vague, fanciful or incredible about it. Bones and skeletons have been discovered which show that the antediluvian animals must have been of immense proportions. This being so, why should we doubt that man also was of greater size and more enduring vitality than he was when history became authentic? A more enduring constitution accounts for his longevity, and this longevity was necessary to the establishment of the species upon earth. "Our general mother," as Milton calls Eve, was probably an immense woman, yet grace and beauty distinguished her and marked her movements, if we may trust the poet. If he is right she must have been a devoted wife though she ruined her husband, and there is always something wrong when a wife does that. Adam lived long enough to confer with Methuselah; the latter reached the age of 969 years. No doubt Adam and Eve told their children all about their expulsion from Eden, and cautioned them with great awe against approaching the fiery sword discernible in the distance. It must have been a touching picture, the gray-haired sire Adam reclining beneath a gigantic primeval fig-tree, pouring his griefs and his joys, his accumulated experience into the ears of

his interested and attentive younger friend Methuselah, who on his part transmitted the narrative to his descendants and probably to Noah himself, because the latter was an extraordinarily good and discreet man. It has been suggested that the art of writing was known to the eight persons escaping in the ark. It is not at all improbable that those old men spent some of their time in transmitting the story of their lives to their descendants upon some rude material, bark or dried leaves, by tracing signs upon them. Those antediluvians were men of fresh and vigorous minds, which they doubtless employed. Their wants were simple; moderate labor sufficed to provide for their frugal tastes, and they had abundant leisure, which was not spent in smoking or card-playing, but in observation and contemplation, and in developing the inventive genius which they have so freely transmitted to their descendants. So superior a man as Noah did not neglect to take with him in the ark any record made by the patriarchs of their past lives, of the verbal accounts they had received of the history of their parents and ancestors. Moses may have seen some of these, so that, leaving out supernatural inspiration, which Mr. Ingersoll derides, Moses possessed more than traditional information concerning the family of Adam, which doubtless preserved the story of Eden as narrated by the first pair to their children. Thus the narrative of Moses, supported by the facts of science, is also a historical testimony to the reality of the Creator of the human

species, who is no more a myth than the cosmos is a myth. One is as real as the other.

CHAPTER III.

CRUELTY—EDEN.

WITH his usual bland reliance upon the infallibility of his opinions, Mr. Ingersoll informs his readers that:

“Millions of people reject the Bible on account of its cruelty.”

Unable to consult statistics upon this subject we must leave him to rejoice in the strength of his cause, but familiarity with the slandered book induces the belief that it is possible a correct representation of the portions selected in support of this charge may modify the opinions of some at least of the independent thinkers in the camp of the enemy.

Mr. Ingersoll's charges of cruelty begin in Eden. He denounces Eve's sentence, and finds fault with Adam's doom; therefore we must enter Eden and review the transactions there, to which far greater austerity has been imputed even by some of Jehovah's most devout adorers than the facts justify. When properly understood, the dealings in Eden can but draw the heart closer to that wise and loving “Lord God.”

We find Adam alone in the grand solitude of the new world, naming the animals over which dominion had been given him. Feeling

his isolation keenly, he looked anxiously for a companion among them but in vain. He recognized thoroughly the sharp line which separated him from them, and made him one of a class of beings different from and superior to the animals. He had not analyzed the difference between the inorganic and organic kingdoms, but the barrier, equally sharp, between himself and the animal world, was plain to him. His companionship he felt must be elsewhere; he had not found it but he yearned for it, though he was not entirely alone in this new creation. His vigorous mind was not without "correspondence." The divine voice of his Creator who imparted it developed its dormant faculties. This audible but invisible voice taught him the use of language, and conveyed those instructions which cannot be perceived by the senses but require abstract thought. The invisible, intangible voice to which Adam responded was the most efficacious means of establishing his affinity with the spiritual world. He trusted in the invisible Friend; he sought his counsel; to him he imparted his thoughts, his feelings, his longings; from him came his comfort. Such should be man's relations still to his God; he is not deprived of the opportunity. In Eden the audible voice of God imparted the word of God, but the word was continued to man when Eden closed against him, and it is *his* still; his to enlighten, his to seek, to lean upon; his to shed light upon, his path in life and in death.

The relations to his invisible guide and supreme instructor once established, Adam's yearnings for visible congenial companionship in his vast and lovely solitude were gratified, and from the invisible voice came his comfort characteristic of the benevolence of divine love.

"It is not good that man should be alone; I will make him an helpmeet for him."

A deep sleep fell upon Adam, during which God gave him a companion as beautiful as the fairest visions of that sleep.

Physiologically this episode is still open to discussion, but in the origin of Eve as narrated by Moses, may perhaps be found the cause of that magnetic attraction which some men and women have for each other, an attraction which, while it is one of the charms of life, is too often one of its greatest dangers. The puzzling conundrum of to-day did not trouble Adam and Eve during those early hours. There was too much novelty in their situation and too much to learn. Besides, if Milton may be trusted, Eve was the perfect masculine ideal of feminine devotion, or she would not have said to him seriously:

"My author and disposer, what thou bidst,
Unargued I obey; so God ordains.
God is thy law, thou mine. To know no more
Is woman's happiest knowledge and her praise."

No wonder Adam exclaimed when he heard this: "Hail, wedded love!" and it never entered his thoughts then that marriage could be a failure. When he was turned out of paradise on

Eve's account, he was so absorbed in the new work before him that he left this question to his posterity for decision. It was a trial to leave Eden, for it was a beautiful place, devised with special regard for the enjoyment of the new pair. The fresh, invigorating air was vocal with the joyous songs of birds. Bleating lambs skipped on dewy meadows, and lowing cows browsed contentedly in the morning sun. Fearless squirrels climbed nimbly o'er gigantic trees, and the thirsty deer leaped gracefully to the babbling brook. Alarming noises were banished to a sound-subduing distance, and the waves of the gentle breeze, odorous with the perfume of countless flowers, were not yet pierced by the yell of the savage. Luscious fruit and other nourishment abounded, but books did not grow like strawberries in the grass nor like figs on trees, and Adam and Eve were as ignorant as children. They had no teachers, nor even unlettered parents who could impart to them their own experience. Under these primitive circumstances the faithful voice continued its warnings and its instructions. They were few and simple. In fact, at this early period only one law is mentioned:

“Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it, *for* in the day that thou eatest thereof, thou shalt surely die.”

In the intellectual sphere for which man was created there was evil. Like infants, Adam and Eve were ignorant of it, therefore the warn-

ing voice issued the command to abstain from the tree which in the midst of an abundance of better fruit presented no unusual attraction. In this prohibition consisted the first lesson of the new species in abstinence, in the subordination of appetites and merely material gratifications to a higher principle; to law, to duty. The prohibition was not the command of a despot resolved upon asserting his will and power. Such trivial motives and feelings do not pertain to omnipotence. Jehovah, like a loving father, who desires the love of his children, gave his reasons; he argued, knowing their ability to comprehend, and assured them that their own safety, which was dear to him, required a positive and strict command:

“For the day that thou eatest thereof thou shalt surely die.”

By seeing animals die Adam and Eve had become acquainted with death and they feared it. Their organizations were adapted to their surroundings and capable of a keen enjoyment of life, so that death, with its dissolution, its disgusting end, had great horrors for them. The contrast, too, between this fate and that of their aerial visitors, visible messengers sent as substitutes of the invisible Voice, immortals from other spheres, was extremely impressive. Their pure affinities were with the latter, their desires tended thitherward whence they came, where death does not enter. Some of these angels are probably entirely ignorant of evil, as ignorant and unconscious of it as the Mexicans and the red men were unconscious and

ignorant of the existence of Europe and its inhabitants before the irrepressible Adamite invaded their seabound main. Others of these aerial inhabitants of other spheres are *cognizant* of evil *without participating in it*, just as God himself is cognizant of evil without participation but is continually conquering the evil forces antagonizing him.

Adam and Eve were organized a "little lower" than the latter class of angels. The development of their faculties required that their condition should be modified by the exercise of their volition. Dangers attended this condition, but they were warned; and as they were utterly ignorant of these dangers their safety depended upon their obeying the warning voice of a friend who was the author of their happy existence, a happiness the continuation of which depended upon their choice, upon the proper or improper exercise of their volition.

Consistent with the matchless wisdom and benevolence which mark all of Jehovah's dealings, he dignified at once the material enjoyments which are indispensable to the preservation of the life he created, eating and drinking, by appointing them means also for promoting spiritual life. The tree of life, in Eden, the paschal lamb of the Israelites, and the bread and wine of the new dispensation, were appointed to serve his gracious, loving purpose. By its prominent position in the midst of the garden and by its attractive fruit, Adam and

Eve were invited to partake of this fruit of the tree of life which they were free to gather with their own hands before the poison of evil and death had polluted their organizations, fresh from the hand of their Creator. By partaking of this fruit, which nourished the body, their spiritual life also would have gained vitality and would eventually have rendered them impervious to evil ; so that, like some of the angels, they would have become cognizant of evil without participating, just as now, by the use of appointed means, growth in spiritual life is secured to the believer.

Resuming the narrative as imparted to their children and remoter descendants by the actors in the drama, we find Eve standing by the forbidden tree in conversation with Satan, speaking through the serpent, one of his numerous tools in the intellectual kingdom to which he has access. His tool was well chosen. It is evident from the narrative that the serpent of Eden walked erect, a position to which he now only rises temporarily when about to attack an enemy. He was probably clothed in gorgeous colors calculated to attract notice. Eve, lingering near the fatal tree, hears a voice, which calls her. She looks around and sees him. She is fascinated by the novelty of hearing human speech which is not Adam's, and she listens with interest as he speaks to her, directing her attention to the beauty of the tree, praising the fruit and entreating her to taste it. She refuses, but he has a point to gain and perseveres.

She is not in need of food and declines, but as she looks at the tree she finds for the first time that it is really a very pretty tree, and she begins to feel as if she wanted to taste the fruit. The desire is not based upon any real want of her nature, and Satan fears that it will not conquer her loyalty, by which it is held in abeyance. Eve enjoys this loyalty and has no idea of parting with it. Satan, perceiving this, finds that he must undermine it from another avenue. He attempts to vitiate the volition of which she is conscious. He makes her jealous for the independence of that volition, makes her feel that no one has a right to put any restraint upon her right to act as she pleases except she herself:

“Yea, hath *God* said, ye shall not eat of every tree of the garden?”

His feigned astonishment at her acquiescence in the will of another party than herself stirs up a false pride; still, she does not yield to it, but explains to her bad companion the reasonableness of the interdict:

“We *may* eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden *God* has said ye shall not eat of it, neither shall ye touch of it lest ye die.”

Believing that the fear of death has a tendency to confirm Eve in her loyalty, Satan attempts to remove it:

“Ye shall surely *not* die,”

and after allaying her fear he not only stimu-

lates her curiosity, which might still have proved insufficient, but he appeals to the nobler desire for knowledge and tells her knowledge, which is her right, is arbitrarily withheld from her because this knowledge would make her the equal of God himself, who objects to her possession of it on account of his desire for pre-eminence.

How unchanged Satan is! When he wants to injure a woman, or a man either, he now as in Eden seeks to alienate his victims from the best and most reliable friends. Eve still hesitates, stands gazing at the serpent and at the fruit which grows more inviting every moment. "God does know," Satan resumes, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He thus continues to persuade, and prevails: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes," all of which she had not discovered before her conversation with Satan, "and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Whether Adam was an auditor of the entire conversation the narrative does not state; but he came over without giving any trouble. Satan must have known when he conceived this wicked plan that his way to success lay with Eve; that if he could corrupt her Adam would fall in line quick enough through her. The dupes of the deceiver once ruined, their eyes were open. When it was too late to

retrace the fatal step they knew they had gained nought but the dreadful knowledge of Satan and of sin, and they hid themselves from the companion of their better days, from the witness of their lost happiness. "Where art thou?" came the voice to the secret hiding-place. The voice, the relentless voice, still comes; no secret can be hid from it. It comes, it surely comes, and it is *this* voice which atheists would fain banish from existence, the voice which shouts through the tornado and whispers in the conscience, "Thou art responsible: account for thyself;" but melodious strains of mercy ever temper this voice of austerity, this inevitable voice.

In the present authorized version of the Bible there is no foundation for "Eve's apple." It does not say that it was an apple she ate; the statement simply is that she took and ate of the fruit of the tree, without specifying the kind of fruit. If a set of children were told by their parents *not* to eat of the fruit of a certain tree in the orchard, though they might eat of all the others, and they were tempted to take the forbidden fruit, the little culprits would expect punishment more or less severe according to their previous experience of the dealings of their parents with them; but they would hardly expect a sentence of death; nor did Jehovah, though often accused of this course, in great wrath condemn Adam and Eve to death as an act of revenge. He had *predicted* this result, and warned them against it, but

compassion only marked his subsequent course, though death became the inevitable result.

A mother once during a paroxysm of fever which was attended by high delirium gave her infant daughter poison, which did not kill her, but so undermined her originally healthy constitution that disease ever after attended a life, long, beautiful in its resignation, but full of suffering and disease.

The forbidden fruit was the poison which, lingering long in the deteriorated and diseased organisms of the sinning pair, eventually resulted in death. Sin wrought the change. With the antediluvian species death was so long delayed that they probably began to doubt the fatal word, when eventually "the fell destroyer" laid some victim low. It must have made a powerful impression, the first death among these hoary people. There is irresistible pathos in the ever-repeated statement: "and he died and was buried." Though long delayed, the word was true. Though good and great the man, he died and was buried.

Various passages in the Mosaic narrative and attending circumstances warrant the idea that the sin of which death was the penal result was of greater moment than the eating of a forbidden date or fig, and that the crime prohibited upon penalty of death in the 22d chapter, 19th verse of Exodus; the 20th chapter, 15th and 16th verses of Leviticus, and elsewhere, dates back to Eden. Eve's remarks

after the birth of her eldest son point in this direction; but the conversation subsequent to the first murder is more conclusive upon the subject. When Cain had killed his brother Abel, and the Lord pronounced his sentence, Cain remonstrated with great lamentations. He said:

"My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth [the inhabited portion of the earth, where his family lived and worshipped], and from *thy* face shall I be hid [he did not want to be hid from the protecting presence of the Lord]; and shall be a fugitive and a vagabond in the earth; and it shall come to pass that *every one* that findeth me shall slay me."

These "*every one*" were not men, or Cain would have called them so. He would have called the creatures he dreaded wild men, or savages, if they had been men of other races. They were ferocious monsters destitute of the attribute of humanity, without speech, yet not animals, for Adam had named all the animals, and his children were as familiar with their names as he was. Cain would doubtless have mentioned the brutes of whom he was afraid, but he called the creatures he feared "*every one*." In his reply to Cain's lamentation the Lord said:

"Therefore, *whosoever* slayeth Cain vengeance shall be taken on him sevenfold. And the Lord put a mark upon Cain, lest *any* finding him should kill him."

These dangerous types of life, nameless because their existence was abnormal and not permitted to continue, designated by the divine voice "*whosoever*" and "*any*," the terror of Cain, the creations of Satan, abortive attempts of the latter to interfere with and destroy the divine plans and creatures, filled temporarily the vacancy of Darwin's vision. Neither human nor animal, the results of the crime of Eden, they were the impossible connecting link not permitted to exist. The varieties of the human species came into being through these monsters and vicious pre-existing Adamites, such as Canaan was, nature rejecting by the survival of the fittest, or rather by the divine fiat of the master will, the original specimens and connecting links. While the Bible does not answer every vain, inquisitive *why* asked by the idle curiosity of man, this interesting volume gives in a later chapter a reason for the existence of the lower varieties, such as the Canaanites, Perizzites and the Jebusites, etc., of antiquity, which were about on a par with the Hottentots of the present era, the Bushmen, the Papuans, etc.

When the Israelites were on their march to the promised land, waging war with the people through whose territories they were obliged to pass, and who would not permit them to pass peaceably, they were commanded not to destroy all these savage nations suddenly. The reason for this command is given as follows:

"And the Lord God will put out those nations before thee

by little and little: thou mayest not consume them at once, *lest the beasts* of the field increase upon thee."

Before Adam and Eve met their new acquaintance they felt a sense of security in obeying the command of their invisible friend. They did not resent it any more than the good citizen resents the duty of obeying the good, protecting laws of his country; but bad company prevailed; they sinned; their eyes were open to their disgraceful conduct as soon as the fatal step was taken; they were ashamed then and hid themselves because they heard the voice. Unmindful of their concealment it called:

"Where art thou?"

Adam replied that he hid himself because he heard the voice of the Lord God in the garden. Questioned concerning his reasons for hiding, he confessed them.

"Hast thou eaten of *the tree* whereof I commanded thee that thou shouldest not eat?"

The confessing culprit attempted to excuse himself by accusing the woman, and it is quite possible that his example had a bad effect upon his posterity.

"And the man said: The woman whom *thou gavest* to be with me, she gave me of the tree and I did eat."

He not only blamed the woman, but he indirectly blamed his interrogator by saying, "whom *thou gavest* to be with me." He was evidently a man of a quick mind which took in all the extenuating circumstances in this critical moment. He disavowed criminal intention by

blaming the woman for his conduct, and he did not hesitate to remind his judge that he himself had given him this woman, a woman who would tempt him, implying that it was his fault, at least, in a measure. Fancy his honor on the bench questioning a criminal, and the latter charging him with initiating the crime by his own conduct. Would not his honor and the prosecution resent such conduct? But Jehovah did not grow angry; the divine dignity is of that sublime quality which, conscious of the integrity of its purposes, and of its infinite superiority, can be gentle, patient, kind, forgiving and full of pity. Without reproving Adam, whose insolence would have been resented by any human court of justice, he passed on to Eve, who accused the serpent, not without reason, and upon Satan fell the divine fury. The judgment voice of Jehovah thunders over the trembling earth and vibrates through the remotest caverns of hell where the demons dwell: "Cursed art thou," and thenceforth the serpent licks the dust upon which he crawls, hissing impotent, poisonous wrath against his enemy and against man, seeking open feud or falling upon the latter from deceitful ambush.

Eve does not escape, but she is *not* cursed, and she is not in need of Mr. Ingersoll's chivalrous railing against Jehovah on her behalf. The sinless Eve of happier days has degraded herself. Contamination with sin has produced the fatal result. She is materialized. Her instincts are intensified and have a down-

ward tendency ; like poison the seeds of disease and death have entered her system, but Satan's victory will be foiled.

"I will greatly multiply thy sorrow,"

says the voice. Sorrow is "the uneasiness or pain of mind which is produced by the loss of any good, real or supposed." The Eve of Eden must greatly feel this pain of mind caused by the loss of her sinless state of perfect health and happiness ; to realize the difference between her tempter and her divine friend ; but the anxieties and sufferings attending maternity will lead her to *seek* the protection of him who appointed her fate in mercy, not in wrath. Say, ye mothers who are mothers indeed, is it a curse to find the calls upon your affections multiplied ? Is the maternal love which swells your bosoms a curse ? Does not every fibre of your being throb with nays in response to such a query ? Do not your lives grow richer and fuller with the claims upon your love ?

"And thy desire shall be to thy husband."

If an increased affection for her husband is the antidote against Satan's influence, is this a curse ? Is it not an increase of her own happiness ? and are not her sorrows of maternity an increased claim upon his tender care, his affection for her ? Where is the wrath in Eve's sentence if, by the active exercise of all her affections and faculties, her life is richer in interest and her heart fuller of love ? The word "desire" is employed on a subsequent occasion in

a different connection, which, on account of its literal repetition under other circumstances, invests it with a peculiar meaning, and divests it of all the horror with which it appears to inspire our gallant colonel, whom right-minded women will gladly excuse from the duty of quarrelling with the "Jehovah" of his fancy on their behalf, finding their sentence of an increase of love, an increase in happiness. How did Jehovah wreak his vengeance on Adam? He cursed the *ground*, *not* Adam, and this for Adam's sake; from pity for him, from love for him. Adam had degraded himself. By contamination with evil he had become infected with disease and death. He had established his connection with the world below him, his instincts had become brutalized. Satan and his dupes could not, however, remove the barrier established by the master hand of nature's Master. Adam still retained the attributes of humanity; they could not be taken from him, but he could be reduced to the savage, the cannibal state, which is *worse* than that of the brute. To prevent this, God cursed the ground for his sake.

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; therefore cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Adam, too, shall have sorrow ; he shall have reason to regret the good he has lost, and realizing the difference between the influence of Satan and the blessing of the Lord God, the sorrow for his lost happiness shall lead him to retrieve this past, and seek the favor of, seek to please that Friend who alone can restore him to happiness and defend him against Satan. His materialized organization and his mind, not only cognizant of evil, but contaminated by it, can only be turned from it by employment. He cannot become an animal, but he can become a cannibal, whose condition is more wretched than that of a carnivorous animal, unless his vital energies, his time and his mind find employment. With the knowledge of good and evil, a human prerogative by which he must rise or fall, his struggles have commenced, but by the aid of his divine Friend they will secure his happiness. Though he must earn his bread in the sweat of his brow, yet, if he accepts the fate which he cannot escape in a manly spirit, it brings him ample compensation. He who ordained the law of work does not approve of overwork, or he would never have instituted the Sabbath. Adam's life and the lives of his immediate descendants were doubtless very comfortable lives. They toiled not for pre-eminence, their wants were simple and easy to satisfy, and they lived long. Those dreadful drops are no curse to the energetic, but productive of health, and no idler, try as he may, can escape them. Nature exacts them in

due season from the rich as well as from the poor, from the idle, from the debauched, and the latter are deprived of the enjoyment of conscious, healthy rest. Moreover, in all departments of activity there is a pleasant sense of satisfaction in the consciousness of well-performed work, of which they are deprived. Work brings its own reward; it is a blessing. The savage does not work; what he deems necessary of it he puts on the woman. Is he happier than the civilized man? His amusement as well as his employment consists in cruelly killing his fellow-men, and these pursuits recoil upon him. The original race which God created was *not* permitted thus to spend its gifts and energies. To Adam and his descendants was given the civilizing law of work; *not* as a curse, but as a blessing which it proves to all who accept it in the proper spirit, provided it is not selfishly intensified by the aggressions of aggressors. Mr. Ingersoll's pride objects to the Bible on the ground that "it is based on the idea that right and wrong are the expressions of an arbitrary will, and not words applied to and descriptive of acts in the light of consequences."

There was a period in the history of Aryan races when a feudal lord who beheld a fine tract of land owned by his neighbor, if he coveted it, did not hesitate to collect around him his retainers after "picking a quarrel" with his neighbor, or even without this preliminary, assault him in his castle, kill him or take him

captive, confine him to his dungeon, and take possession of his property. May Mr. Ingersoll be asked whether these men regarded right and wrong "descriptive of acts in the light of consequences?" The victor doubtless approved of the consequences; but how was it with the captive? Did he approve of the consequences? Hardly. It is unsafe to determine by the consequences what is right and what is wrong, because there would be no agreement of opinion and a lawless state. The rule of the stronger would be the consequence. Law should be a protection; it should guard the rights and safety of the parties least able to protect themselves. While in the course of history there have probably been as many bad laws enacted as good ones, yet law is more desirable than the absence of it. *Its improvement*, not its abolition, is the object of civilization. Mr. Ingersoll's pride does not revolt against obeying the laws of his country framed by human legislators; but it appears to kindle his spirit of resistance to be suspected of loyalty in regard to the law of God. This being, he seems convinced, has no right to impose any legal restraint upon him, and yet all the good laws the world has ever known are directly or indirectly derived from that original source of the ideas of right and wrong. Suppose an attempt were made to reverse the decalogue, what would be the effect? If the command were, take all you can from your neighbor, would prosperity be the result? This is done

often enough in violation, evasion and defiance of law. Would life be more pleasant if that were authorized? If the law said kill whomsoever you choose, would peace ensue? If the law said commit adultery, live by the example of the brutes around you, would the ideal of atheism be realized?

It must appear to every reflecting mind that the consequences of the actions forbidden by the ten commandments had been well considered before they were promulgated, and that even so refined, just and benevolent a man as Mr. Ingersoll need not blush to own allegiance to the divine law.

A judicious exchange or interchange of rights and duties is the foundation of society in all its phases. A large business man, for instance, employs other men. He gives directions, orders concerning the business. Sometimes he gives his reasons for them; as often he does not give them, yet they are obeyed. In his dealings in Eden, Mr. Ingersoll's Jehovah, whom he is so very eager to paint in the colors of a despot, gave his reasons for his command; he explained the consequences: "In the day thou eatest thereof thou shalt surely die." This is the very negation of irresponsible, despotic assertion. If the ten commandments and all the laws to which they have given rise were obliterated, the human species would *not* become animals, for this they can never become, no matter how desirable it might seem to some of its representatives, but a species of cannibals.

The banished Adam had experience; he knew the difference between the influence and friendship of Satan, the source of evil inspirations, and that of Jehovah, and it may be safely inferred from the absence of any subsequent recorded events, that he recognized the judiciousness of the sentence imposing work upon him, and neither repined nor rebelled against it, for he was a fine, hardy man who lived to a great age. He also brought up his children to walk with the Lord and love him; though he did not succeed with Cain; the latter was evidently the "black sheep," the exception, and all Adam's other children were more like Abel.

It would be interesting to know what his relations were to Eve after the disgrace she brought upon him. The Mosaic narrative is silent on the subject, but he doubtless recanted some of his former sentiments, which according to Milton showed an unsound absence of the proper balance of mind where she was concerned, for he declared that:

"All higher knowledge in her presence falls
Degraded; wisdom in discourse with her
Loses discountenanced, and like folly shows;
Authority and reason on her wait,
As one intended first, not after made
Occasionally; and, to consummate all,
Greatness of mind and nobleness their seat
Build in her loveliest, and create an awe
About her, as a guard angelic placed."

He surrendered himself so completely to that divinely beautiful, intellectual and fascinating woman in an idolizing admiration that his mind

was growing weak; his centripetal force was waning and it was easy to see that he would, in the moment of decision, surrender his judgment entirely to hers, when he felt towards her so that he could say truthfully:

“When I approach

Her loveliness, so absolute she seems,

And in herself complete, so well to know

Her own, that what she wills to do or say

Seems wisest, virtuousest, discreetest, best.”

With such sentiments governing him, there could be no doubt of the result; he surrendered. The sinless Adam became a sinner and thenceforth took his revenge, though in this matter some of his descendants may have excelled him, for nothing bad is reported of him after Eve launched him on his career to death and put him to work.

CHAPTER IV.

MIRACLES—CRUELTY.

THE usual compassionate sneer of contempt bestowed upon the credulous stupidity which believes the miracles narrated in the Bible is, as may be expected, one of the characteristics of Mr. Ingersoll's writings. He is consistent in this matter, though usually consistency is by no means one of his favorite peculiarities. He appears to entertain a special contempt for the miracles of the Old Testament, which he considers beyond apology, and it is singular that he himself should point to the path which leads to their acceptance.

"The facts of nature," he declares, "are the real and eternal miracles." It is proper here to inquire what the term miracles implies. They are, in lay language, supernatural events performed by a power beyond the direct agency of natural law. Not being the effects of demonstrable laws of nature, Mr. Ingersoll considers that it is absurd credulity to believe in their reality, yet he knows very well that, as the most exhaustive scientific argument exhibiting the *causes* of nature's *effects* carries the investigator back to a great effective but inexplicable, undemonstrable Cause which is not inherent in nature, and, therefore, *supernatural* or miraculous, the effects of this Cause must also be miraculous. For this reason alone Mr. Ingersoll is correct in stating that the "facts of nature are the eternal miracles." The scientist who knows much about nature, and has explained all he could analyze with his eyes, assisted by lenses and with his touch, by admitting the existence of a Force or Cause not residing in the atomical parts of which the cosmos is composed, pronounces this Cause supernatural or miraculous. The effects of the miraculous cause must be likewise miraculous, and from this point of view all effects of nature are miracles. While some of the most prominent of these miraculous effects or laws of nature appear to human observation absolutely immutable, a mutability both grand and lovely is one of nature's charms. When she deviates from her usual course she per-

forms a miracle. Since Mr. Ingersoll admits that the facts of nature themselves *are* the eternal miracles, her deviations from these facts are equally produced by a miraculous power not inherent in nature. The conspicuous miracles of the Old Testament, the favorite targets for the arrows of skeptical sneers, are such deviations from the usual course of nature, miraculous because produced by the same supernatural Cause which produced the "eternal fact." When the snowflakes cover blooming roses, which can be seen once in a long lifetime, nature deviates from her usual routine; she performs a miracle. Does she not perform a miracle at great irregular intervals when the startled earth receives a meteoric shower? The supernatural and therefore miraculous power which holds myriads of constellations to their appointed course, and finds room for new comets without causing disaster, cannot find it a difficult task to stay for some hours the waters of so small a stream as the Jordan, or impart the slight shock to the earth which was necessary to overthrow the walls of Jericho; nor was it beyond its ability to retard the movement of the earth to lengthen the day of Joshua's battle, or so to dispose of the vast luminous forces at its command as to prolong the light of that day. Cannot an engineer retard the velocity of his engine without danger to the train? Does not the master mind, the Cause which produced the immense cosmogenic mechanism, possess abilities infinitely greater?

The most plausible argument against the miracles of the Old Testament which skeptics can advance is their cessation. They ask if they were really performed once, why are they not performed now? It would be correct enough to reply that the necessity for them has ceased, but the best answer to the question is the one which the rich man received when he asked that Lazarus might be sent out of Abraham's bosom down to the earth to warn his brethren against the fate before them, as they would certainly believe if they heard a man who returned from the dead:

"If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead."

He who said this illustrated this opinion. He rose from death and appeared, ate and conversed with his disciples, and these twelve men, and eye-witnesses, not to mention the testimony of women, testified that *they saw him after his death and burial, spoke to him and sat at meals with him*. They believed so thoroughly that they made the resurrection one of the cardinal doctrines of the religion they propagated with undaunted zeal, and for which they died, a religion which no skepticism, no atheism, no persecutions have been able to drive out of the world. If a man were to rise from death even now, and were to risk telling these unbelievers of another world and of their relations towards it, they would pronounce him insane and put him in the lunatic asylum; and if such a risen individual refrained from nar-

rating his experience and from expressing opinions, simply identifying himself as a man who had been dead and was alive again, they would build another morgue and enforce its use. The sensation would be quite ephemeral.

The first miracle after the creation which presents itself to the reader of the Bible is the audible voice of God. Attention cannot be directed too often to the fact that the word of God from the beginning was the civilizing force, civilization's purifier and preserver. Without it the human species would have been, *not* brutes, for that it cannot be, but savages and cannibals. This word has always been in the world. It was audible during the dawn of history. It was then the only way to impart it to man. Civilization is gradual, and the propagation of the word of God was adapted to the condition of the species in its various stages. It is probable that the voice of God never was audible to any human beings, except those whose minds were in "correspondence" with him, to express the relation in an excellent, modern, scientific term. It is stated, on one occasion, when the parties interested heard the voice of God distinctly, the casual auditors and spectators said it thundered.

When the species multiplied, after the expulsion from Eden, the instruction in the divine word or law was delegated to the pious men descending from Adam, called patriarchs, through their sire. There is little said in the narrative upon the subject of God's voice, un-

til Noah was commissioned to build the ark. Enoch, it seems, was a more than usually pious man. It is said of him that after the birth of his son, Methuselah, he "walked with God" three hundred years and had sons and daughters. Of other men, it is said, they lived such a number of years and died. Enoch is the one of whom it is said he *walked* with God. The inference is that he was an unusually devout man; his life and conversation showed that he lived in communion with God, so that his nature became spiritualized, and he was not confined to earth the usual number of years. He did not die like other men whose remains were buried.

"And Enoch walked with God: and he was not; for God took him."

This fact made a great impression, and was jotted down with the genealogy with which the few important events clustering around it were preserved; yet in this statement no mention is made of the audible voice of God. Enoch's piety was cultivated *without* miraculous aid. When the period of time is considered over which the Scripture narratives extend, it appears that Jehovah's voice was but rarely heard; yet it was necessary during the dark ages of the history of the chosen people that God should manifest himself in this manner to those men who were appointed to recall his people from the errors of their ways. Surrounded by idolatry and vice, as they were, it was a very difficult task to preserve the faith in one God, and

impress a gainsaying crowd with the truth and power of the divine word. It came audibly to the prophets as it had come to Moses, but during the early ci-diluvian period angels were often employed to carry divine messages. When several civilizations, the Greek and the Roman among the last and best, had reached their zenith and decline, the Aryan mind was prepared for the reception of the divine word of truth, and it became incarnate to establish the purified and spiritualized religion, which will not pass away. Teachers multiplied, and after the apostolic era miracles ceased; copies of the written word became more numerous, and since the invention of the printing press the word of God has become accessible to all who desire it.

Averse to argument, and conscious of his inability to attack successfully the word of God as expressed in the ten commandments, Mr. Ingersoll, ever on the alert for vulnerable points in the character of Jehovah, thinks he has discovered one when he exclaims with great satisfaction on referring to the Canaanites, "Why did not Jehovah, the Father of all, give them the ten commandments?"

Will he permit us to inform him that they were not God's people? They were not the species *he* created. He created Adam and the Adamites. The Canaanites and other varieties were results of opposition to his will. Humanly speaking, he was not responsible for them. They were the successors of Satan in this intellectual kingdom, which is the battle-

ground between good and evil. Nevertheless Jehovah *did* give them the ten commandments as fully as they were given to the Hebrew generations which were *not* present at their first promulgation on Mount Sinai. A

“mixed multitude”

had come with them from Egypt. It was they who

“fell to lusting”

and infected the Israelites, causing a great deal of trouble, and in addition to this multitude, the Hittites, the Jebusites, Canaanites, etc., were all around them during their wanderings. These demon worshipping tribes were very watchful of the movements of their enemies. They were doubtless also as fond of excitement and of novelty as similar tribes are fond of sight-seeing now, even at the risk of some personal safety. These tribes were not implicated and in no danger when Israel was being judged and instructed by the mighty lawgiver. To witness the scene was a good chance for spies as well as for curiosity-seekers, and many a curly black head peeped from some ambush, many a dark limb curled around the upper branches of palm trees, and eagerly watching eyes rolled in their orbits in strained expectancy when the terrified Hebrews collected around the smoking mountain covered with a dark cloud; when Moses emerged from the cloud amidst flashing lightnings and earth-shaking thunderbolts; when the terrified

crowd bowed low in great awe and the air vibrated with the words :

“I am the Lord thy God, thou shalt have no other gods before me,”

ears which were not Hebrew listened and many understood.

The Hittites, the Perizzites, the Jebusites, the Canaanites, and the Hivites were far closer to the sounds of that voice than Jesse and his sons or any of the illustrious Shemitic Aryans of later periods, but they would not heed the word of God ; they preferred their own ways and vile practices. The captives of those protracted wars for the promised land received the same religious instructions by word and example as the Israelites among whom they lived. The “hewers of wood and drawers of water” were not deprived of the knowledge of the ten commandments. Many returned to their own people of these as well as of the “mixed multitude,” but they made no impression for the better among them. The case was very different with the persecuted Christians, exiles, slaves and martyrs. They were Aryan propagators of the word of God, which they carried to Aryan tribes, among whom it spread with miraculous rapidity in the face of the most cruel and terrific persecutions.

Mr. Ingersoll condemns the cruelty of the Mosaic law on account of the frequency of capital punishment, and humanity appears to be on his side, but it would be well for him and others to remember that Moses had not had

time to build prisons and penitentiaries with modern improvements and give improved regulations. He could not even determine upon a site for such edifices, inasmuch as the twelve tribes were living in camps, moving from place to place and fighting their way to a country of their own. When they left the Egyptian bondage they had no fatherland. It may be supposed that Moses could have introduced slave-galleys, but they could not have sailed on the sands of the desert. These and others may be considered extenuating circumstances, which should modify the rash censures of the conduct of the ancient legislator.

Moses had a hard time of it in many ways, and is entitled to sympathy. He was an educated man. His fine natural faculties were cultivated, and when he grew to adolescence he could not but perceive the organic superiority of his countrymen and himself over the Egyptians, but it required an incident narrated by himself to reveal to him the depth of depravity to which his countrymen had been reduced by years of abject servitude to their oppressors. Escaping the decree of death at the hands of executioners sent for all male children of the Hebrews, by a successful stratagem of a mother whose heart was bleeding with agony at the impending cruel death of her child, he had doubtless heard the story of his rescue. He did not selfishly rejoice over it, but felt a strong sympathy for the persecuted wretches who were his kindred and of his own race. When he

was a well-developed young man he went out among

“his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over me? intendest thou to kill me as thou killedst the Egyptian? And Moses feared,”

and fled, well knowing what would be the revenge of the Egyptians. He went to Midian, where he sat down by a well to rest. When the seven daughters of the priest came to water their father's flocks, and the shepherds drove them away, Moses became their champion, won a minority victory, and secured the girls their rights as first-comers. This delighted their father so much that he sent them back to bring Moses to “eat bread,” which they did. Moses was so well pleased with his new friend, who was evidently a great man among the Midians, that he remained and received from the latter one of his seven daughters to wife. It is doubtful that this was a love-match; but Moses accepted the gift, which he probably could not have declined without offending the donor, with whom he was content to dwell. While there, a number of years later, he was called by the great

“I am who I am,”

this being the answer he received when he asked who it was who sent him to carry his brethren and kinsmen out of Egypt to a land flowing with milk and honey, which they should have for a possession of their own, being strangers in the land of Egypt, and fearfully treated by their masters. The appeal to Moses' sympathy for his countrymen was strong, but his fear of undertaking the charge after his experience was greater. He wanted to be thoroughly convinced that he was not being led into trouble by an impostor, and two miracles were necessary to convince him that the voice was really the voice of God. Even when once convinced of this, he was extremely reluctant to undertake the charge, and pleaded every excuse he could think of, but the command was positive. The only concession his pleadings secured was that his brother Aaron should be given him as an assistant, who should speak for him, as Moses insisted that he was "slow of speech" and not eloquent.

He found his task quite as serious as he anticipated. When matters did not go quite smoothly his countrymen, 600,000 men on foot, upbraided him and rebelled against him again and again. Slavery had made cowards of them; their better faculties had been crushed so long that the cravings of their instincts were about the only sensations which governed them, and it took over forty years to raise them to some degree of civilization. Moses became discouraged very often by the great difficulties

attending the enterprise. In some of these moments of depression harassing doubts entered his mind ; he complained, wanted to be released from his task, and feared he might be deceived. "Wherefore hast thou afflicted thy servant?" he pleaded ; "wherefore have I not found favor in thy sight that thou layest the burden of this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou sweardest unto their fathers." Not securing his release, he persisted in his entreaties : "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me kill me, I pray thee, out of hand ; if I have found favor in thy sight, let me not see my wretchedness." With this great reluctance to continue the enormously difficult task to which he was called by the relentless, invisible voice, Moses would undoubtedly have given it up if he had not been most positively convinced that it was the voice of God. He was as cautious as possible. In his moments of despondency he thought it possible, from his familiarity with the arts and tricks of the magicians of Egypt and the East, that some ventriloquist more powerful than he had yet known was urging him on to his ruin. In this doubt and perplexity he entreated the Lord God to show himself to him if the voice *were really his* ; but the answer came, "no *man* can see God and live ;" but Moses was put in

the cleft of a rock while the Lord passed by in such a phenomenon of overwhelming grandeur that he was restrained from the sight so his life would be spared; but when it had passed he gazed at the departing glory and was convinced. The unprotected eye would lose its sight by gazing at the meridian sun, while the glory of his decline delights it without injuring it. Sights of splendor far surpassing those of the setting sun Moses beheld, and what he saw sufficed to remove all doubt, and he believed.

The fact that this great ancient historian was a man *not* at all credulous, but always demanded proof when he received supernatural communication, is so strong a voucher for the veracity of his narratives that his unprejudiced readers cannot resist the evidence nor refuse him their confidence, fabulous though his accounts may seem to a superficial peruser.

The fact that the voice of God is no longer audible to human beings proves by no means that Jehovah did not audibly speak to Adam and those of his descendants whom he called on account of their peculiar fitness to impart his laws and his communications to their fellow-beings. All things mundane have a beginning. On the new earth, a portion of the intellectual sphere, the word of God, which *is* the light of the intellect, was unknown until Adam was accosted by it and his mind opened to receive it. Until it became a multiplied written word, it was preserved and guarded against perver-

sions by the voice of God himself, audible to those men who were his agents in accomplishing this purpose. When the word came in its fulness in the person of Jesus Christ, it was twice heard by him and by those men who were destined to promulgate the Christian religion and lay down their lives for it. Expecting a kingdom in the human or rather secular sense of the word, not sufficiently spiritualized to grasp the idea of a spiritual invisible kingdom, these men were sustained in their hours of trial and despondency by reviewing the past and recalling the positive divine communications to themselves. They were present at the baptism; they saw the dove descending, and *heard* the voice from heaven:

“Thou art my beloved Son; in thee I am well pleased.”

They were present also during the transfiguration on Mount Tabor, and heard the voice which came out of the cloud saying:

“This is my beloved Son: hear him.

With this testimony the audible voice of God *ceased*. In Jesus Christ it was given to the world. From this focus it radiates through the souls of men, who after five thousand years of preparatory, gradual civilization are *capable* of comprehending that there is a life above and apart from the material life of sense, the life of human thought, so that the idea of a spiritual commonwealth of God is quite comprehensible to the present era. The miraculous voice once

necessary to establish the word is no longer needed.

The dealings of Providence as traced by the true believer are equally efficacious as the miracles were when they were necessary. The voice still speaks, though not audibly. What is true of the voice is equally true of all miracles; they are no longer desirable and would be injudicious under altered circumstances. Progress, change, is the watchword in the intellectual kingdom. The new which is of the right quality often supersedes that which was best during the past. If the Israelites of to-day insisted upon measuring their dry-goods with an ancient Hebrew cubit their business would not be as flourishing as it is. The Hebrew cubit has passed away, because it is unnecessary. Israelites recognize the fact and do not think that, because their old measurement has become useless, measurement is wrong or useless; they do not on this account cease to measure. Neither does the Christian cease to recognize the finger of God in the lives of his people, though miracles have passed away.

CHAPTER V.

CRUELTY, SLAVERY AND SACRIFICES.

It would be an interesting item to study the Bible with a view to ascertaining the startling cases of cruelty with which it is so frequently charged by its enemies. A computation of their

numbers and of the number of decades, nay, centuries, over which they are scattered, would diminish very materially the force of the charges. The cases of cruelty would probably be fewer in number than the number of centuries through which they are scattered. Nevertheless, even one spot on a fair name should be blotted out if possible, and the possibility of success in achieving this is very encouraging in the case of the Bible. It is not the privilege of the present writer, however, to accomplish this vast task. This little work must be confined to a few instances especially conspicuous in Mr. Ingersoll's attacks upon the standard work and recognized code of Christianity.

One of the prominent cases referred to in this catalogue of cruelties is that of Uzzah, the man who died instantly because he touched the ark to prevent its falling on a rough part of the road. The startling instances in the Scripture narratives present themselves very suddenly to the reader, and the fate of Uzzah imparted to the trusting and believing heart of the writer a painful shock; it required repeated readings and a careful analysis of the attending circumstances to remove the unpleasant impression, but in matters of faith, if in nothing else, perseverance succeeds. If Uzzah was a good man his death was not a punishment, and the future upon which he entered brighter than the career he left.

“No good supreme is life,
But of all earthly ills the chief is Guilt.”

If his intention was good, as it appears to have been, no condemnation awaited him, but if his rash step had been permitted to pass un-reproved it would have been attended by dangerous results. It should be remembered that the ark was once captured and carried to the hostile camp in great triumph. The Levites, many in numbers and valiant men at that time, were its appointed custodians. It was the ark, conspicuous in their religious services, which gave them their superiority of position among the twelve tribes. Apart from their feeling in the matter, its safety was their interest, and it was a wise provision that no one except a Levite should be permitted to touch it. Traitors were not apt to be among the Levites, but they might be found among the other tribes, and the "mixed multitude" attending the army and camp. Laws which remain unenforced are futile. The law had been issued that no one except a Levite should touch the ark. To enforce a law is as important as to make and promulgate it, and the safety of the ark required that the law should be enforced; once dispensed with it would not command any respect. Nor was this the only phase of the question. Uzzah's rashness savored of presumption and indicated a want of confidence in the disposition or will of the Levites to protect the ark. Perhaps it also implied a hesitation to admit the privileges of the Levites, all of which possibilities were most emphatically decided by the fiat of death executed upon the man

who violated the law. Extenuating circumstances are not allowed their weight in times of war, as would be done during a peaceful administration of government. The exigencies of war prevailed when Uzzah met his fate, and above all it was absolutely necessary to convince the Israelites themselves as well as their enemies that *this*, their God, was a powerful God; *more powerful* than their idols to create and to destroy, and that his word, which was contained in the ark, should be respected; that his word was holy and while the ark should *not* be worshipped it should be revered because it contained the word of God. It was a nice transition to prepare minds accustomed to worship, not only wood and stone, but abominations, to adore an invisible God, by reverencing his word which was visibly represented by the ark. It facilitated the evolution of abstract thoughts from visible objects. The ark was intangible, though visible to the congregation at large; the Levites were its custodians, and it was necessary that this fact should be recognized.

In searching the Old Testament for a suitable passage with which to support his charges of cruelty, Mr. Ingersoll shows the successful man, but there are those who deem his faculties for success ill employed upon this particular occasion. He was so rejoiced when he found a passage which suited him that he tore it in great haste from all its connections, thereby giving shocking prominence to threats uttered to deter a heedless people from the evil ways to

which they were tempted. Parents desirous of preventing their children from going astray would not hesitate to describe the results of an evil choice in the most discouraging manner. This is what Jehovah did after entreating his children to abide by him, and detailing the blessings he would shower upon them for doing it, as follows :

“And all these blessings shall come on thee, and overtake thee if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle and the increase of thy kine, and the flock of thy sheep. Blessed shalt be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouse, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord God giveth thee. The Lord shall establish thee an holy people unto himself, as he has sworn unto thee, if thou wilt keep the commandments of the Lord thy God and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of

thee. And the Lord shall make thee plenteous, in goods," etc.

Then again: "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in season, and to bless all the works of thine hand: and thou shalt lend unto many nations and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only and thou shalt not be beneath; if thou only hearken unto the commandments of the Lord thy God which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them."

This is a most impassioned entreaty of a loving God to persuade his people to choose their own happiness, which in point of fact was really only on his side, the side of his laws and his promises; for what was the fate and the condition of the demon-worshipping nations? Their lives were lives of misery for the most part, and in nothing they were as well off as the Israelites as long as the latter remained faithful to their God who desired their happiness. After these entreaties and promises comes the enumeration of the curses which should have deterred any sensible people by the fear they should have inspired, for "the fear of the Lord is the beginning of wisdom," but neither entreaties nor fear prevailed.

Mr. Ingersoll's selection of these curses

wrested from their connection met with a cogent rebuke from an intelligent Rabbi, who is evidently a more diligent student of the Old Testament, and informs the former that those fearful passages were *not* curses but *predictions* of the consequences of an evil choice. Unfortunately these predictions were but too fully realized by the parties concerned.

War is always cruel, yet it cannot be denied that civilization has exercised a modifying effect upon this cruel expedient for settling differences. The reader cannot but shudder with horror over the accounts of those terrible wars of extermination waged under the leadership of Moses, in whose legal enactments as well as martial measures revolting cruelty and tender benevolence are singularly blended; but Moses cannot be judged impartially unless his mission is properly understood.

About the time when he was appointed to rescue his countrymen and conquer a territory for them where they might settle and establish a government of their own, history records the migrations of some of the Hellenic tribes, also Aryans, who, like the Hebrews, sought a country for themselves and settled in Greece, driving out the original inhabitants. No doubt the causes which induced this migration of the descendants of Japheth were similar to those which impelled the escape of the Hebrews from Egypt, and had for their object the preservation of the original species and their establishment as nations upon the earth; having been

slaves fearfully oppressed by Turanian tribes, which were largely in the majority. In Egypt the extermination of Adamites and the improvement of the Egyptian type of humanity were determined by the latter. For this purpose the death of all Hebrew male children was enforced with relentless cruelty. This course, destructive to the Hebrew element, had been pursued for many years when Moses received his commission, and the exodus was the third instance of divine interposition for the preservation of the original race which God created and which the evil forces antagonizing his purposes sought to destroy. The deluge was the first of these divine interpositions for the preservation of his species. *Opposition to intermarriage* between the Adamites and the varieties largely outnumbering the former was evidently the divine command to the Adamites and approved by the good sense of the best representatives of the latter. No other restraint appears to have been laid upon their intercourse, though the patriarchal government in order to enforce this prohibition must have found it desirable to maintain some regulations in their intercourse calculated to facilitate the maintenance of this law of exclusive marriages of Adamites within their own species.

When the sons of God (pure Adamites) began to *marry* the "daughters of men," attractive women of other types approaching the Adamites and comparatively "fair," the divine fiat interposed.

"My spirit shall not always strive with man, yet his days shall be an hundred and twenty years." What an illustration of God's long-suffering patience with his rebellious creatures! He had striven with them, entreated, but this he could not always continue; destruction would attend an excess of forbearance; yet once more he resolves to exercise patience and give time for repentance and a change of conduct, but in vain. After this respite of a hundred and twenty years

"God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth."

It was a terrible catastrophe, but unavoidable in the preservation of the original species. It was the farmer destroying the weeds to save his corn. After the flood the white species was re-established by eight persons and longevity diminished. The Turanians, however, reappeared through the grandson of Noah, Canaan.

Of the three sons of Noah, Ham was the only one who had improper tendencies, but his terrible experience during the deluge inspired him sufficiently with fear of the divine retribution to deter him from crime. His son Canaan, not partaking of this wholesome fear, became the progenitor of the varieties, and his vicious propensities were doubtless known to his grandfather when the latter pronounced the following remarkable benediction, prediction and malediction.

“Cursed be Canaan ; a servant of servants shall he be to his brethren. And he said : Blessed be the Lord God of Shem ; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant.”

The deluge, as has been shown, was the first great event in the history of the preservation and permanent establishment of the Adamite species upon this earth. The second was the confounding of speech at the Tower of Babel. The population had increased so rapidly that the people were obliged to move on for larger areas of cultivable land and pasture for their flocks. They journeyed westward and found the plain of Shinar, with which they were well pleased. There “*the children of men*,” Turanians who had already grown numerous and somewhat improved in type, said :

“Go to, let us build us a city and a tower whose top may reach into heaven ; and let us make us a name lest we be scattered abroad upon the face of the whole earth.”

It was the plan of the “children of men,” *not* of the “sons of God” or Adamites. The former, realizing the superiority of the latter and regretting their desire of keeping separate from the Turanians, wanted to make themselves a name ; they wanted to do something to excite the admiration of the Adamites and give them influence with them and power over them. They did *not* wish to be scattered, fearing that the Adamites might separate themselves from them ; they wanted to be identified with them and control them if they could. It was to pre-

vent their dispersion and to make themselves "a name" that they conceived the enterprise. It was a case analogous with that of Eve. Satan roused a desire in her to be equal with God; the "children of men" wanted to reach into heaven; in both cases the result was disastrous and directly the opposite of their aims. Before the structure of the "children of men" had reached a sufficient height for nature to administer a rebuke to these impudent mortals by freezing their fingers, God, to whom are open the motives of human actions, took notice of the rising tower and growing city and said:

"Behold the people is one and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do."

Probably many of the Adamites shared in the enterprise, and were among the most energetic builders; a common object was cementing closer relations between them, and threatened to obliterate the race-principle. Therefore, not in wrath but in kindness, the wisest and most benevolent of rulers said:

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the earth: and they left off to build the city."

In this division by language and scattering of the builders those Adamites who were already most closely identified with the "children of men" went with the latter and became the early white settlers who were deists of

which history speaks, but unmindful of the race-principle, or too much in the minority to maintain it, they became absorbed by the Turanians and disappeared. With them disappeared the belief in one God, though this belief never died out entirely among the descendants of Japheth. Among the Hellenic tribes who migrated later when the Israelites journeyed, the great men always stood aloof from the polytheism of the people. The same applies to the Romans. It may have been the opinion, not yet extinct, that it is easier to govern an unenlightened people than an intelligent one, which prevailed upon the rulers and leading men of these superior races to encourage a polytheism which they improved by their artistic and poetical genius, for it was very superior to the idolatries practised among other nations, and carried to them by these and by the slaves in their midst. The development of the Adamite mind can be retarded, but it can *not* be annihilated. When Greece and Rome reached the zenith of their literary and intellectual development the people lost their confidence in their gods; with their religion their virtues waned; patriotism vanished, and the commonwealth fell from its glorious position; but thenceforth the belief in one God, which had among those Aryans been the privilege of the few, became the privilege chiefly of the classes which had been deprived of it.

The migration under the leadership of Moses, which occurred about the same time with that of the Hellenic tribes, was the third

period of rescue for the original species from destruction or absorption. During that period laws were enforced to preserve the purity of type. The Levites were not permitted to marry out of their tribe. In the priesthood, which was confined to the family of Aaron, the regulations concerning marriage were still more limited. The priesthood was hereditary in the family of Aaron. Moses had married a woman of impure descent, and his sons, while their names are mentioned, disappeared after this notice from the narrative, and probably returned with their mother to their own people. This hereditary priesthood, however, was *not* designed to establish the principles of aristocracy or birth privileges subsequently built upon its model. Not patrician or plebeian birth, not noble or vulgar descent was its object. It was a question of pure human blood and organization, and of mixed human and animal blood. For this purpose the genealogy was carefully kept and miraculously preserved to the birth of Christ. For this purest spirit, which was of the essence of God himself, a pure organization from Adam and Eve, God's own creation, was to be preserved. The worldly hopes of a worldly people looked for the son of David, who would restore his father's kingdom. This hope was their light by which they chose the better path. They were not yet capable to conceive the purely spiritual idea of a spiritual kingdom; but this reputed son of David was really not Joseph's son, but the son

of Mary alone. The genealogies of women have not been preserved; but it is stated that she was a cousin of Elisabeth, the wife of a priest in the line of Aaron, and herself *a daughter of Aaron*. This is sufficient testimony to Mary's pure descent from Adam and Eve. It was wisdom to give this fact no greater prominence than it received. Had it been made more prominent it would only have added stimulus to mariolatry. Soon after the birth of Christ his own pure genealogy was lost as well as all the genealogies, together with the abrogation of the hereditary priesthood. The destruction of Jerusalem, the effectual scattering of the Israelites among the Gentiles, and still later the destruction of the libraries at Alexandria, rendered it utterly impossible for any member of this dispersed nation to discover his family genealogy. The sons of Aaron, the once priests, can no more be identified than the Levites can be distinguished from the Reubenites. Has not the prediction—

“ O Jerusalem, Jerusalem, thou that killedst the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold, your home is left unto you desolate,”

been fulfilled, and does it not seem idle to grasp a shadow, futile to cling to a mummy?

During the exodus, which was the third conspicuous enterprise inaugurated for the preservation of the original species, again largely out-

numbered by the Turanian varieties, a great deal occurred which appears to justify Mr. Ingersoll's charges of cruelty, and has filled temporarily with dismay the minds of many who believed and desired confirmation of their trust in the Bible ; but to the intrepid and persevering student light ever dispels darkness. Moses himself suffered keenly with momentary depression and most natural discouragement, as has been shown. Wherever admissible benevolence characterizes his legislation, and no one can doubt that when it became his duty to command a course of action destructive of human life, such as the killing of captives, his feelings recoiled from it, but he obeyed a stern sense of duty. On such occasions he was only the laborer sent into the corn-field to cut down the weeds until the corn should have attained that condition in which it could no longer be injured. The crisis of growth well over, and the corn above injury, the weeds were permitted to grow. No avoidable cruelty was practised or commanded by that faithful laborer. He was seeking a country for a people who had none, it should be remembered, and who were fleeing from their oppressors, escaping a cruel and protracted bondage never exceeded in the known history of the world.

When the sea-tossed, exhausted pilgrim fathers cast their anchor at Plymouth rock, and found that the Indians were unwilling that they should share their hunting-grounds, does Mr. Ingersoll think they should have fled from the

bleak wintery shore and returned to persecution, leaving the lords of the soil in undisturbed possession of their heritage? If fleeing from Massachusetts they had discovered Australia, would not the same question of rightful or wrongful possession have presented itself? While it is true that the Indians were not always properly treated, yet Wyoming and other scenes show that extermination of one or the other race was inevitable, and the missionary is still in need of protection by the soldier.

Religious toleration, Mr. Ingersoll finds, is not recognized by the Mosaic code, and is not perfected by the Bible to the "fine point" to which his enlightened views have perfected it, and again he constitutes himself the champion of the woman.

In reference to religious toleration, the bearings of the enactments of the constitution of the United States have never been fully settled, but it is doubtful that its framers intended their scope should assure the right, for instance, to Turks to build mosques in this country and introduce the Mohammedan religion, or that Chinese temples should be reproduced in this country, and their idol worship fostered by the laws of the republic, though Mr. Ingersoll seems partial to Mohammedanism, Buddhism, etc., perhaps in the interest of civilization, for he places them on a level with Christianity, and should like to persuade the world that they are equally desirable. To

parties *not* prejudiced against Christianity these isms are very objectionable, yet they are slightly in advance of the paganisms practised by the people surrounding the Israelites in Moses' day. Religious toleration practised with a view to these so-called religions, with which the most immoral and cruel practices were connected, would have absolutely annihilated all the efforts which had been made to raise the Israelites above the level of those savages and cannibals who practised them. That the woman should be stoned who persisted in enticing her husband to these abominations fills Mr. Ingersoll's soul with great wrath. From a judicial point of view death was in Moses' day, as has already been remarked, a choice of evils. There were no prisons in which to confine criminals in order to prevent their doing mischief. But when our gallant champion of the frailer sex complains that the husband was *not* to argue with his wife, he simply makes a misstatement. The case of the woman and other members of the family is exactly like that of a city which has been accused of permitting these practices within its corporation. In both cases extreme caution, the most careful investigations, are enjoined. In the case of the wife it was only if she *persisted* to entice him that he should expose her idolatry, and be the first to cast a stone at her. The wife's choice of preference for the religion of the enemies of her people was in itself an act of treason. Treason in this enlightened

age is, under martial law, punished with death. Moreover, she wanted to incite her husband to treason, and the religious exercises of those demon-worshipping nations were attended with acts of cruelty and obscene rites which involved violations of the legal enactments by which Moses endeavored to civilize the Israelites. But it is simply the assertion of an inimical disposition, which propagates the idea that the husband was not free to argue with his wife. His opportunities for argument are not limited, and he was only permitted to expose her if she persisted in enticing him.

The enactment concerning a city is guarded as carefully and is analogous to that of the wife. Unless abundant proof had been adduced after most careful inquiry no action should be taken against the city of which it had been *reported* that within its corporation the idolatries of the enemies of the Hebrews were tolerated and encouraged. If found guilty it should be destroyed. It was dalliance with the enemy in times of war, apart from the religious phase of the question.

Mr. Ingersoll is very zealous of the rights, the religious liberties of wives fifteen hundred years ago, and of their protection, but he is too partial to Mohammedanism to take notice of the helpless sex in his own era, for he carefully avoids reference to Turkish husbands, and may be for this reason suspected of approving of the superior rights of the latter over their female slaves in the marital relation and out of it.

Unless he approves, he may find it chivalrous to reprove Mohammedan husbands for exercising the privilege which enables them to send the silken cord to the wife of whom their fickle tastes are weary that she may end her own life with it, knowing that if she refuses to comply she will be tied in a bag and drowned in the Bosphorus. If she has delicacy of taste she will save this trouble to the executioners awaiting her decision.

Mr. Ingersoll is mistaken in believing that God ordained slavery. It appeared just as the Turanian races did, in violation of his commandments, and doubtless originated about the same time, which accounts for the fact that no studies of history have been successful in discovering the beginning or origin of slavery. Adam had been given dominion over the animals, and when the lower varieties came into existence, many of them proving ferocious, Adam and his sons probably employed similar expedients, as they did with animals which they wished to domesticate and render useful to themselves. Only such as could be domesticated lived among the Adamites, but when the varieties improved in type, and with improvement in type came improvement in intelligence, they became a more independent element in the new human commonwealth. Nothing is mentioned in regard to Adam's character after the expulsion from Eden, but it is not impossible that in the rebound from his extreme devotion to Eve he became somewhat despotic, and

his descendants may have gone farther than their sire in this direction, for the head of a family seems to have been, not only an autocrat, but a slave-owner in his own family. As late as the era of Moses men sold their daughters and their sons. In his legislation the former aimed to modify this arrogated right of the father, which he probably could not at once abolish with impunity. The right of the stronger, which produced slavery and all other aggressions, prevailed at that early period, but the young and vigorous were as prone to assert it as the heads of families or aged men. Therefore the same legislator who prescribed rules which should govern fathers who were selling their daughters also ordained that the man who "smiteth his father or his mother shall be surely put to death." It is by no means safe to judge laws promulgated during the uncivilized state of society which existed 2000 or 1500 years B. C., by the legal standards prevailing after nearly two thousand years of Christian civilization.

The first appearance of slavery in authentic history seems to date to the era of Abraham. His wife, Sarah, had "maid-servants," which was probably the original term for female slaves, for they seem to have been her property, to be disposed of at her discretion. These were probably all Turanians, for Hagar was an Egyptian, but two generations later Rebecca and Leah had white "handmaids."

God did *not* ordain slavery, but through his

agents, appointed and instructed for this purpose, he *regulated* the institution established by men asserting the tendencies of the stronger; by these regulations *improving* the condition of the subordinated classes. Mr. Ingersoll is of the opinion that civilization was gradual, not sudden, and it is pleasant to direct his attention to the conspicuous circumstance that the Bible supports this opinion, gradually improving the conditions of society; it is equally pleasant to remind him of passages or point out to him passages which demonstrate that Jehovah did *not* approve of selling human beings, and still less did he establish a practice of which he expressed an emphatic disapproval:

“He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.”

The divine legislator is quite consistent, and his ordinance against stealing applied to all kinds of properties. The outlines are permanent in the comprehensive legislation of the Bible, though in the course of a progressive civilization extending over four thousand years and more, modifications in the department of detail became necessary. Ingersollism will search in vain for proofs that Jehovah instituted slavery or approved of making merchandise of human beings. Having doubtless come into existence with the varieties, the abrogation of the institution could, as they were chiefly prisoners of war, not safely be brought about by sudden measures, but was gradually effected with the advance of civilization. No Aryans,

except perhaps among the Mohammedans or exceptionally in the interior of Asia, have been denominated slaves since the downfall of the Roman Empire. Serf, however, became a term substituted for slave both in term and condition, but both the term and the condition have yielded and must further yield to advancing civilization. Can any one accuse Jehovah of approving the traffic in human beings who has read the following verse :

“If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die ; and thou shalt put evil away from among you.”

One of the most startling charges which Mr. Ingersoll prefers against Jehovah is expressed in the words :

“Jehovah was a God of blood,” in connection with which he speaks of

“The brutality of Jehovah” and declares that “Nothing can be more monstrous than the conception of a God who demands sacrifice.”

But it will be best, before touching these declarations, to assure him that the Bible agrees with him in believing that

“No man can be justly punished for the crime, or justly rewarded for the virtues of another.”

Christianity claims this for the incarnate Word of God, the Son of God, not for any mere human being ; as he will perceive by taking notice of the following passage, to which others might be added from the grand Old Testament :

‘The fathers shall not be put to death for the children,

neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

Apart from his general charge of cruelty against the Bible, on account of which he assures his readers "millions of men reject it," Mr. Ingersoll illustrates the brutality of Jehovah principally by his treatment of Eve, and by the Mosaic enactment in regard to the wife enticing the husband to idolatry and treason. Both these cases have been considered, and we will refrain from reviewing the charge in its general bearing; but so much has been said about the cruelty of demanding sacrifice, that we must direct the attention of our opponent to the facts referring to sacrifice.

Abraham sacrificing Isaac, and Jephthah sacrificing his daughter, stand out as the prominent cases rousing his indignation. He is fully aware that Isaac was *not* sacrificed, but this does not mitigate his displeasure with Jehovah, whom he blames for demanding this sacrifice of Abraham, and he assures his readers that *he* would not have complied, of which to convince the latter he will not find a difficult matter. Seeing that Isaac was *not* sacrificed, he criticises the transaction as insincere, because he is incapable of appreciating the character of Abraham's faith.

Isaac was God's gift to Abraham when the latter had no longer any hope of having children, and he had been told that his descendants by Isaac should be as numerous as

the sands of the sea. Abraham's experience had cultivated in him great devotion to his divine friend and implicit confidence in him. He always did what the Lord commanded him to do, and when he was told to offer his only son Isaac, it never occurred to him to refuse. It must have been a distressing journey to him, this journey of three days with such a prospect before him, but, judging by the narrative, he did not even venture remonstrance and supplication on his child's behalf. He must have felt that if the Lord who gave him required the lad for himself, it must be best for Isaac, for the Lord God had always disposed his own fate for the best, and he felt that he would soon join Isaac in that invisible land whither the Lord would have Isaac go, for he was an old man. Nothing is said about his belief in immortality, but there can be no doubt that he knew he would pass from the visible to the invisible world when he died. As he had been promised numerous descendants by Isaac, and had always found the promises true, he may have hoped to the last moment that Isaac's life would be spared, but he had raised his hand to sacrifice the son whom he loved best on earth when the command was revoked. As the narrative states in the beginning the Lord "did *tempt* Abraham," it is evident that he only wanted to try the faith and obedience of the latter, but would never have permitted Isaac's death. God had *never* required human sacrifice, and Abraham knew it, but he was resolved

to do the Lord's will with entire trust in its wisdom. This episode, which did *not* terminate in the sacrificial death of Isaac, may therefore be regarded as an incident manifesting the divine disapproval of human sacrifices, which were common among the idolatrous people surrounding Abraham, but were strictly and repeatedly *forbidden* to the Israelites; there is, therefore, no occasion for Mr. Ingersoll's railings.

The case of Jephthah was very different. Abraham had received a command to try his faith, but was not permitted to kill Isaac, because God does not approve of human sacrifice and did not accept it. Jephthah received *no* command. His vow was voluntary and nothing is said of its acceptability. The narrative states that his daughter asked for a respite of two months, and at the end of the two months she returned to her father and he did unto her as he had vowed. He had vowed to offer up as a burnt sacrifice whatsoever met him coming from his home on his return. His daughter met him joyfully, to his great distress. Jephthah's daughter was the greater character of the two, and has furnished a worthy theme for classical poetry, but an unprejudiced reader of the episode as narrated in Judges cannot perceive *why* Jehovah should be charged with cruelty on account of it. If Jephthah burnt his daughter, he did it in *violation* of the divine command as shown by the precedent of Isaac and by the Mosaic enactment:

“There shall not be found one among you that maketh his son or his daughter pass through the fire,”

which shows that Jephthah's idea was borrowed from the practices of the heathen among whom he had lived and with whom it was customary to sacrifice their children.

The first sacrifice mentioned is that of Cain, who was a bad and violent man. While his heart was far from God, he probably desired pre-eminence in the matter of piety, and resorted to this expedient to manifest it, but his sacrifice was rejected by the discerners of motives. Abel's was accepted, which roused Cain's jealousy and envy, and mortified his pride so that he killed his brother. Later, when Moses wrote, sacrifices had evidently become a general practice not confined to the Israelites, which had become deteriorated and was the excuse for much cruelty. Moses regulated and improved the practice, confining sacrifices to fruits, cereals and animals. Of the latter only certain parts, those which were considered the best, were burnt on the altar; the bulk of the animal belonged to the priests and Levites, who derived a part of their support from these free-will offerings of the people. To impart dignity to this act of worship, the latter were obliged to give the choicest pieces of the animal for the sacrifice; they were not permitted to offer for this purpose the portions which would otherwise have been thrown to the dogs as unfit for use. Such conduct would have been a desecration; therefore the Levites were deprived of the choicest piece of their portion.

Revolted as this mode of worship is to our civilized tastes, it was an improvement upon similar exercises among other people, for the era of Moses was very different from ours. The idea of sacrifices may be illustrated by an incident from prosperous rural life.

The married children of a landowner in affluent circumstances were in the habit of meeting at a family reunion on certain days at the parental home. Aware of the interest their father took in his children's affairs and their prosperity, the latter had formed a habit of taking something to the home of their childhood, which would show their thrift and good management and please the parents.

"Do you want to take something to father to-morrow?" asked the wife of the eldest son.

"Yes, certainly. I want father to see what a fine young flock I have; I want to bring him the finest piece of that tender mutton I had killed."

"Your father has a larger flock than you, and your mother is going to have the last fattened turkey for dinner. Your mutton will not be needed," replied the wife.

"Needed! No, of course not, but I engage father will have my roast in the place of honor. He is well pleased with these little attentions, and I am proud to show him my success at this early season."

"Why do you take just these loveliest flowers to your mother, which are the chief ornament of your little conservatory? I like them espe-

cially, because they remind me of the days of our wooing. You could have made a pretty bouquet without these choicest blossoms, which I will miss most."

"Never mind, my dear. Mother loves these flowers as well as you do. They remind her of the time when I was, as she says, the sunshine of home. You have *me* now, and she shall have the flowers." There was an inclination of her head towards his shoulder, and a kiss closed the controversy which proved the opening of a pleasant ride.

"Your brother and sister always carry something to give to your parents," remarked the wife of the younger son. "What shall we take to-day?"

"It's a nuisance; father has plenty of everything anyway, but I don't want to appear as if I did not care as much for him as the others. I have a good garden well advanced, but those fine firm heads of lettuce will bring a good price, and my young potatoes will bring a better one. In a week there will be enough of them to sell; I do not want to take any of these. I'll go myself and get some radishes and some of that small lettuce; they don't bring much now."

At the cheerful family dinner the tender mutton occupied the place of honor, and the mother's favorite flowers adorned the table, but the younger son did not see his gifts.

"I brought you something too, father, but my radishes and my lettuce are not here."

"The radishes were too tough, and the let-

tuce being very small was too wilted for use. Besides, as you see, my garden is in advance of yours. I am blest with an abundance, and neither need nor expect your contributions, but they give me pleasure, and I appreciate your attention, the evidences of your affection and your prosperity and good management. *Your* gifts to-day, my son, were not prompted by these feelings nor an evidence of good management; therefore they give me no pleasure, and I do not accept them."

Such was the difference between the offerings of Cain and Abel. At a later period we are informed that the children of Israel

"Brought a *willing* offering unto the Lord,"

and such only are accepted; but God does *not* need them or desire them for his own benefit. He says:

"I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullocks out of thy house, nor he-goats out of thy fold: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

THE END.

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